THE

Relief Society Magazine

VOL. V. FEBRUARY, 1918. No. 2

Ex-President Roosevelt Congratulates American Mothers.

THE MAGAZINE presents the latest picture of the greatest soldier, and one of the greatest if not the greatest American, living or dead, with the congratulations which he sends to the Unusual Mothers of the West and of this Church. Copies of this MAGAZINE were sent to Col. Roosevelt and we are proud and sure that our readers will share our pride and pleasure in his return message. Col. Roosevelt is not only greatly respected and admired in the West for his wisdom, his statesmanship, his courage and his supreme loyalty; he is as well loved for his humaneness and deep spiritual understanding of the common people's common problems.

Many know and feel that Col. Roosevelt's generous toleration, his refusal to take offense at studied efforts to humiliate him, his unswerving loyalty to the flag, his consistent patriotism have done more to place the masses of the people in line with the war policies of this government than any other single factor. He still possesses the power to do more good, or more evil, to lead more people in right or wrong political paths than any other man in this nation. His star has not set, nor—we may hope—has it yet reached its zenith.

And now we continue with the presentation of our Unusual Mothers, women who have borne the heat and the burden of the day, and whose descendants are worthy representatives of the sturdy pioneer stock from which they sprang.

SARIAH S. MCDONALD
Of Wasatch Stake.

MOTHER OF TWENTY CHILDREN.

Sariah Shirts McDonald was born in St. Louis, Mo., Dec. 27, 1838, and was married to William McDonald, Jan. 1, 1854, when she was between fifteen and sixteen years of age, at Cedar

City, Iron County, Utah. She had four children when they moved to Heber City, and gave birth to sixteen more after her removal there, raised eleven to man and womanhood and buried nine in childhood. She worked hard until she was 72 years old. Her health is fair at present. She is a good Latter-day Saint, but doesn't attend meetings much on account of poor hearing. She always donated liberally whenever asked to help in a good cause; loves to talk on the gospel and passing events. She does her own sewing without glasses at the age of 79 years, has raised her sister

SARIAH S. MC DONALD.

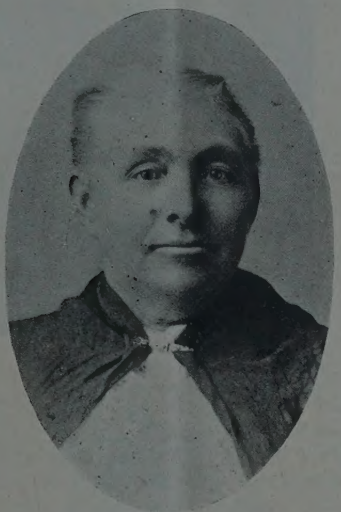
from an infant after the death of her mother until she herself was seventeen years old when she was married to William McDonald as a pural wife. May her remaining days be filled with the afterglow of her full and generous experiences, and when she passes beyond may the change come as sleep to a babe upon its mother's breast.

JULIETT DAY BOHNE.
Of Cardston Stake.

MOTHER OF SEVENTEEN CHILDREN.

Mrs. Juliett Day Bohne was born Oct. 18, 1848, at Kanesville, Pottawattamie, Illinois. She was baptized in 1864.

Her parents came to Salt Lake, in the year 1852, and settled later in Springville. Soon after they moved to Mt. Pleasant where she met and married H. M. Bohne, in 1866, at the age of sixteen, where she lived till she moved to Canada. She buried six of her first eight children there, the first ones being twins. She also buried another child after their arrival in Canada.



MRS. JULIET D. BOHNE.

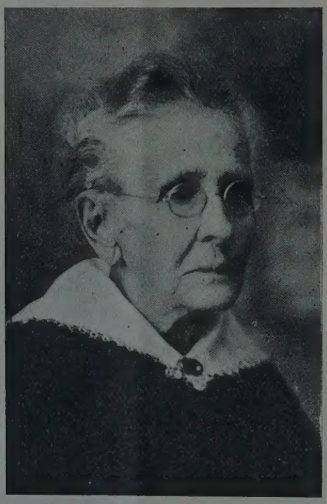
The oldest child if living would have been fifty years old and their youngest twenty-six. They celebrated their fiftieth wedding anniversary March 25, 1916. She was a brave and noble spirit and knew no fear. She died on January 28, 1916, at the age of 68, at Aetna, Alberta, Canada. She was the mother of seventeen children.

MRS. AMANDA WILLIAMS CLARK,
Of Panguitch Stake.

MOTHER OF SIXTEEN CHILDREN.

Amanda Williams Clark, the mother of sixteen children, was born Nov. 24, 1835, at Lake Cork, Logan county, Illinois. She married Riley Garner Clark, March 20, 1850, at Provo, Utah.

After twenty-five years and nine months he died leaving to her the sole care and support of this large family. She has resided at Panguitch, Utah, for forty-six years, becoming a mem-



AMANDA WILLIAMS CLARK.

ber of the Relief Society at the age of sixteen, and serving for twelve years as a teacher.

All her life she has been very active and even now, at the age of eighty-one, she keeps up her own home attending to all the domestic duties herself, besides helping at times members of her family. She will always be remembered throughout the state by her many friends for her generosity, charity and kindness. Every year she travels in various parts of the states of Utah and Idaho visiting with her children. Following are their names with dates of birth: Riley Garner, Feb. 22, 1851; Sarah Jane, Jan. 28, 1852; Mary Elizabeth, March 3, 1854; Amanda, Oct. 17, 1855; Samuel, Feb. 7, 1857; Mary Ann, June 6, 1858; Ellen, Feb. 13. 1860; Joseph, Feb. 14, 1862; Delethine Alice, July 10, 1863; Geo. W., Dec. 14, 1865; Diantha, Aug. 30, 1867; Ada, Dec. 30, 1868; Guy Willison, Nov. 6, 1870; Blanche, Sept. 28, 1872; James Leland, Aug. 1, 1874; Austin, March 2, 1876.

EMMA HARDCASTLE JENKINS,
Of Cassia Stake.
MOTHER OF SIXTEEN CHILDREN.

Emma Hardcastle Jenkins was born in Yorkshire, June 28, 1853. She came to Utah with her parents, in 1865, by ox team.

She was married to Ralph Jenkins May, 1869, and is the mother of sitxeen children, thirteen now living.

MARY ANN HUDSON.
Of Cassia Stake.
MOTHER OF SIXTEEN CHILDREN.

Mary Ann Hudson was born April 17, 1845, at Nauvoo, Hancock county, Illinois. Her father's name was Wilford Hudson. Her mother's name, Julia Ann Graybill. Her people were driven from Nauvoo, in 1846. Her father joined the Mormon Battalion, leaving his family at Winter Quarters.

After going out to California, he being the first man to discover gold in California, in 1848, he went back east to Winter Quarters and then removed his family to Utah. Soon after their arrival in Utah the mother died. Mary Ann was baptized, in 1853, by Wm. A. Martindale. She was married to Charles K. McMurray, April 20, 1867, and was the mother of sixteen children—six boys and ten girls. There are six boys and seven girls living. She came to Idaho in 1882, and was a teacher in the Relief Society for many years.

She died December 12, 1913, a faithful Latter-day Saint.

MRS. JULIA L. MC DONALD.
MOTHER OF SIXTEEN CHILDREN.

Mrs. Julia L. McDonald was born in middle Tennessee, Nov. 25, 1865, and lived there until five years old. Then she moved

JULIA L. MC DONALD.

with her parents to Paulding, Mississippi, living there until Nov. 25, 1880, when she married William Wesley Morris. She was the mother of eight children when Mr. Morris was accidentally killed, in 1894.

In 1895 she married Angus Marion McDonald. After marrying him she embraced the gospel that same year and emigrated to Utah in February, 1896. She became the mother of eight more children, and fourteen of her children are still living. She buried her oldest son in 1897, at Springville, Utah. He was killed by accident. Her youngest child she buried at Nampa, Idaho, in 1915, at the age of three years. She also buried her husband, in 1915, but notwithstanding all her trials and troubles Sister McDonald is a happy mother, and feels that through the Spirit and guidance of the Lord she has been successful in rearing a large family and keeping them all together. She has twenty-two grandchildren.

This photograph of Sister McDonald was taken October 1, 1917, in Burley, Idaho.

SARAH JANE LEE ROWBERRY.

Of Bingham Stake.

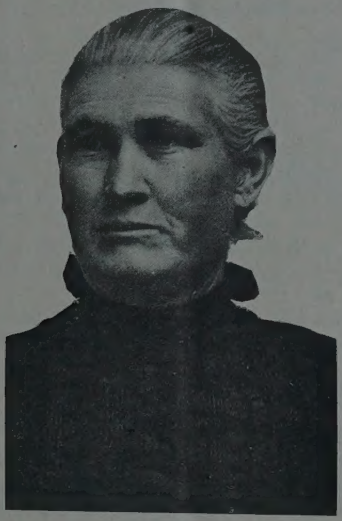
MOTHER OF SIXTEEN CHILDREN.

Sarah Jane Lee Rowberry was born February 19, 1851, in Tooele City, Tooele county, Utah, and was the first white girl born in Tooele Valley, her parents being among the first settlers of Tooele City. She was the daughter of Thomas Lee and Harriet Wolkitt. When she was seven years of age she was taken by her parents with the Saints who went south when the Johnston army was coming. She walked with her brother, T. W. Lee, and drove cattle from Tooele to Lehi. They had no shoes, and I remember hearing her tell how sore her feet were and how they had to live on pigweed greens for weeks.

When she was fifteen years of age, she married Joseph Rowberry, who was the oldest son of Bishop John Rowberry. They were married on the 28th of October, 1866, fifty-one years ago. There was born to this union sixteen children—eight boys and eight girls—twelve of whom are now living. In the year 1894, she studied and was granted a diploma as an obstetrician and has practiced since that time, being very successful, her work having been very extensive. Going to everyone who called her, and traveling about in all kinds of weather perhaps induced the later breaking up of her health. I have known her to get out of bed

many a time when she staggered as she walked to go to the aid of some sick sister.

While in Utah she labored in the Batesville ward, Tooele stake, as a Relief Society teacher, from the time that Society was first organized until she was sustained as first counselor to Sister



MRS. SARAH J. L. ROWBERRY.

Margaret Bryan. She held this position until she moved to Iona, Bingham stake, in the year 1902, where she now resides. She is now a widow. Her husband died on the 16th of December, 1916. The general condition of her health at present is very poor, although her will power is as strong to do good and aid the sick as it ever was. May she live long yet, to do much good and enjoy life, is the sincere wish of the writer.

Mothers in Israel.

Here are additional items from our St. George heroine, Sister Burgess, too valuable to be lost from history:

My father, Wm. Patterson McIntire and my mother, Anna Patterson, were both born in Pennsylvania in the township of Wheatfield, Indiana county. Their parents were farmers, living three miles apart. The two families were very intimate and friendly, my father being named after my mother's father, Wm. Patterson. Her mother was Margaret Lynn Patterson; she had four brothers and two sisters, yet none of her family but herself embraced the gospel of Jesus Christ. She left them all and came to Nauvoo with her husband, my father. My grandfather was George McIntire whose wife was Sarah Davis. My father had six brothers and three sisters. They were all born in Pennsylvania, yet none but him accepted the gospel. My grandfather McIntire came to Nauvoo with my father, but didn't join the Church, yet he always thought everything of the Prophet Joseph Smith; he greatly admired his nobleness and truth although he himself was an unbeliever. He was a Presbyterian as to religion.

Grandfather owned two large brick dwellings and a place called "The Brick Row." It was built to rent; there were eleven good sized rooms in the row. He was a moneyed man, and these brick buildings were mortgaged to him on borrowed money. My father's ancestors were Scotch on his father's side; he was the last male member and their names traced back to 1600. His name was Arthur McIntire. He married a Miss Douglass of the famous Douglass family of Scotland. My grandfather George McIntire was born in June, 1771. He had four brothers and three sisters.

In the days of Nauvoo I remember President Brigham Young as a great and good man. He was on a mission in England. I remember his Nauvoo house as well as can be; it was a brick house and was on the northeast corner of the block above us, facing east. President Young was a great friend to my parents. I remember, not a great while after we came to the valley in the early fifties, while we were living in the Old Fort, President Young had a family party. He sent a sleigh down after my father and mother and it snowed all night, and they did not come home until morning. We children were snowed in, and every one else in the Fort was snowed in until they dug themselves out. We were glad when our parents came in the

morning to dig us out; it was like going up out of a cellar. At that time I was 12 years old and my brother was 14 years old.

The dear little twins I told you of died in Nauvoo. They were seven months old at the time I wrote about them when the Prophet had one of them. One died when it was eleven months old and the one the Prophet had was fifteen months old when it passed away of a disease called black canker, and diarrhoea, which came among the babies and proved fatal generally. My father and mother both died here in St. George. My mother died in the year 1880, 27th of June, and my father died in 1882, the 7th of January. They were both 68 years old. They were both pioneers of 1861, among the first in camp, as also myself and family. It was a very barren and desolate place at that time, but it does not take long for the followers of Jesus Christ to make the desert blossom as the rose.

The dear old arm chair, which belonged to the Young family, I would love to keep a little longer as it is all the arm chair I have.

Truly your friend and sister in the gospel,

MARGARET MCINTIRE BURGESS.

MRS. MARY ELIZABETH TURNER.

A SELF-MADE WOMAN.

The subject of this sketch is a Latter-day heroine. She was born in East Mill Creek, Feb. 1, 1850. Daughter of Mr. and Mrs. Archibald Gardner. Married Wm. Turner, Nov. 25, 1865, at the age of fifteen, and says if she had it to do over again, she would marry at the age of fourteen. She wanted fifteen children, but the Lord only sent her ten.

Lived in West Jordan until 1890, when she and her husband moved to Bedford, Wyo., where, with their small family, they lived in a tent. Then a big snow storm came, and they could see it would be impossible to live in a tent all winter, so the men in the community cut a road over a big mountain and hauled logs ten miles to build a new home. Mrs. Turner and her husband hewed all of the logs, and Mrs. Turner, herself, made all of the window frames, all of the doors, and did all of the finishing, inside, of her new home. She made every piece of furniture but the stove, and today is using the same bedstead, cupboard and dresser. She made all of the carpet used, as well as all of the bedding. And she and her daughter took sheep skin in its crude state, sheared it, carded wool, and made forty yards of cloth. Mrs. Turner wore a dress made from this cloth for eleven years, and then gave it to a squaw for future use.

There were no schools in this country for a few years, so Mrs. Turner taught her children to read and write. She was president of the Bedford Relief Society for some time, and used to walk to Afton, Wyo., a distance of ten miles through four feet of snow to get to conference. She has been a member of the Relief Society ever since she moved to Wyoming, and during all of this time has helped the sick and needy whenever she could. When people were in trouble they would wave a flag in the day time and fire a gun off at night, and she has answered the call of a gun many a time, in all kinds of weather, and has thus traveled many miles through the deep snow.

Since her husband's death, she has operated a saw mill, living next door, she superintends every item, hiring men to do the actual labor, and has earned every cent of money for her livelihood, reared her children, schooled them, and married them off. She harvests her own crops, kills her own cattle, and is capable of keeping herself entirely, by creating personally the supply for every bodily need. This year she dug her garden with a spade and has raised enough wheat, vegetables, and fruit to keep herself and six men for the coming year.

All of her surplus is used in doing temple work. When her crops are finished she spends what time and money she has in the Salt Lake Temple working for the dead.

While Mrs. Turner was a resident of Utah, and during the time so many people were on the underground, she went every week for two years to the penitentiary where several of her relatives and friends were serving sentences for the cause of polygamy, got their soiled clothing, took it home, laundered it, and returned it to them.

THE NOBLE WEAKER SEX.

The weaker sex
Is that portion
Of the human race
Who goes down-town
In zero weather
In a half-masted lace waist
And pumps
To buy a muffler
And woolen socks
For her husband
So he can go to work.

—*Arkansas Gazette.*

If I Could Live My Life Again.

If I could live my life again,
A nobler standard I'd maintain.
I'd put aside all selfish greed,
And from my soul I'd strive to weed
All falsehood, malice, envy, too,
And to my better self be true.

If I could live my life again,
I'd sing with joy Life's glad refrain
Of golden harvests, fragrant flowers,
Of singing birds and sunny hours.
I'd seek the lovely hearts and sad,
And sing my song to make them glad.

If I could live my life again,
I'd bravely take my share of rain,
Of frost and snow, and winds that blow.
And through my trials try to grow
In grace and wisdom, as each day,
I journey on my toilsome way.

If I could live my life again,
I'd try to ease the care and pain
Of fellow pilgrims on Life's road,
Who toil beneath their heavy load.
I'd share their burdens, smooth the way
With kindly words and deeds each day.

If I could live my life again,
I'd speak well of my fellow men.
Each day I'd seek to do some deed
Of worth, to plant some fertile seed
Of hope in the despairing breast,—
Then age would bring content and rest.

MRS. PARLEY NELSON.

MANTI, UTAH.

The Gospel Among the Lamanites.

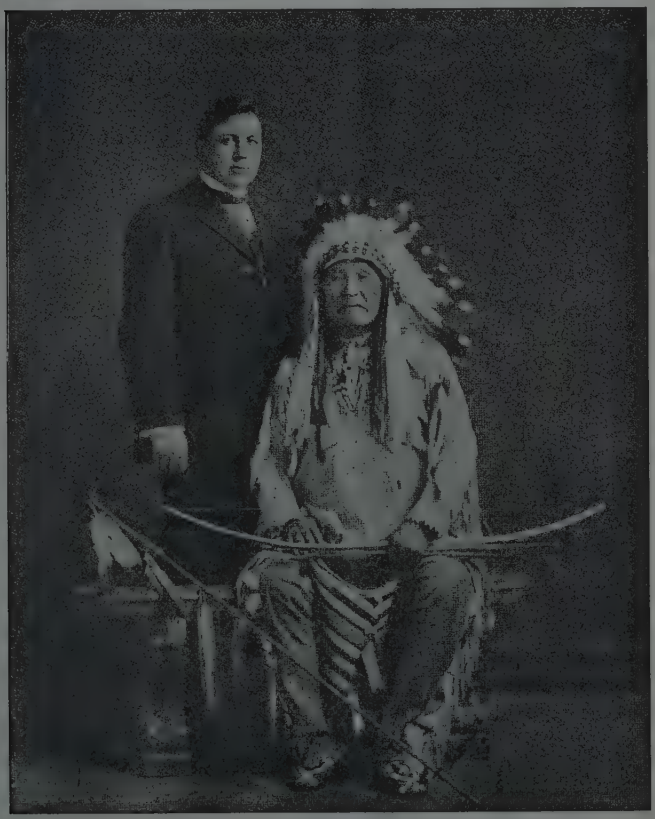
The Lamanites are surely awakening to the need of the gospel of Jesus Christ in their life work here, and in the redemption of their dead who have gone before. It may surprise some of our readers to know that we have already five Lamanite Relief Societies, located in the Northwestern States Mission, Idaho, Utah, Arizona, and Canada. Some of these Societies are comparatively old in point of organization and some are but recently organized. We shall give some data concerning them in future issues of the RELIEF SOCIETY MAGAZINE.

The hopes and faith of the Latter-day Saints are bound up in this awakening and such evidences as are presented to us have a direct appeal to our souls. The following incident was related by President Edward J. Wood of the Alberta Stake of Zion during the late October conference in the Temple Annex services;

The present head of the Blackfoot Indians is a young man named Galbraith, nephew of the old chieftain who died some time since. This young man is a halfbreed son of a Scotch father and the daughter of a full blood Blackfoot woman. He married one of our good "Mormon" girls who has sought diligently for his conversion to the faith. He accompanied her usually to the quarterly conferences held in Cardston from their home on

CANADA TEMPLE AS IT IS TODAY.

Blackfoot Reserve, just across the international boundary line. He has a beautiful home worth many thousands of dollars and he is a man of great importance and influence both in his tribe and amongst the white people of that region. At an Alberta stake conference held last year, among the visitors from Salt Lake was Elder Joseph F. Smith, Jr., of the Council of the Twelve. When the young man entered the Cardston tabernacle and saw the face of Elder Smith who was sitting on the stand, he felt a strong impression to apply for baptism, but he did not heed the whispering voice. When the next stake conference came



JOHN GALBRAITH AND HIS UNCLE.
Taken some years ago while on a visit to Washington, D. C.

around he did not go on Saturday. That night he dreamed that he was in the stake tabernacle, and he saw his deceased uncle with five other principal men of his people, also deceased, sitting under the gallery, at the opening of the meeting. The President of the stake beckoned with his finger to these Lamanite representatives to come to the stand, which they all did, and then the old chieftain arose to speak from the pulpit. As he did so he beckoned to his nephew also to come up to the stand, and the young man went accordingly. The old chieftain spoke eloquently and movingly of his people behind the veil—that they were waiting and longing for help from this side, that their redemption might be accomplished. He also said he was sent to speak for many of his people who could not come themselves, and finally, turning to his nephew, he said: "You are the only representative of our line left upon the earth and we want you to do the work for them." When the old chieftain sat down his nephew asked him what work he referred to and how he could do it, but the old chieftain replied that when he was upon his feet he spoke in a tongue unfamiliar to him, and now that he sat down it was impossible for him to recall the tongue or the completion of his message; "but," the old chieftain added, "there are those right around you who can tell you exactly what to do to fulfil this great mission."

So deeply impressed was the young chieftain that he presented himself the next day, which was the Sabbath day, at the conference. At the noon hour he approached President Wood and said he would like to talk with him a little while, if he had time to spare. President Wood looked at him and replied immediately: "I know what you want. You want to be baptized." The young man acknowledged that that was his

CANADA TEMPLE AS IT WILL BE WHEN COMPLETED.

purpose and wish, if President Wood had time to attend to it. "We have always time," replied Brother Wood, "to attend to such an important matter as that. I'll refer the matter at once to the bishop."

That evening, at the conclusion of the afternoon session, they repaired to the banks of the stream to fulfil this duty. Almost every man, woman and child from Cardston—several hundred in all—gathered on the banks of the stream to witness this remarkable baptism.

Standing there with uncovered head the young man related this circumstance and bore his powerful testimony to the truth of "Mormonism" and to the work which would be accomplished for his people in the Canadian temple, which is nearing completion.

Who can doubt that these are the last days and that the Book of Mormon is a divinely prepared and translated book; that it is the history of the people who inhabited this continent and who are the ancestors of the young man to whom this testimony has been given?

TRUE FRIENDS.

E'en though our barks may drift apart,
All down the stream of time;
The road to you is smooth and sweet,
While pain and trouble mine;

Your smiles are from a glad, light heart,
But I must smile through tears;
While hours to you pass quickly by,
They seem to me as years;

In stately mansions you may dwell,
An humble cot I share;
The sun beams brightly on your path,
But fills mine dark with care;

No matter what our portions be
Until the journey ends,
Whatever comes into our lives,
Let us still be friends!

EDITH MCCLENDON.

Mesa, Arizona.

Mother's Valentine.

By Diana Parrish.

The door bell rang violently. Bea, Viola and Mignon all rushed to answer it. Viola got there first and pulled in a pasteboard box more than two feet long.

"American beauties," breathed the girls in a chorus.

"For you, Mignon," squealed Viola. "Marvin must have spent an entire month's salary."

Mignon shrugged her shoulders gracefully.

"I should think a girl could have long-stemmed roses, *once* in a while without—"

The door bell rang again.

Mignon jerked it open and stood face to face with a grinning messenger boy with a red nose and a twinkle in his eye.

"Sign, please."

While Mignon signed for the tiny package the others examined the card.

"It's mine," cried Viola. She tore off the wrapping with eager fingers.

"Look!" A little gold heart set with pearls rested on a fascinating satin background.

"Lovely." Mignon and Bea gave their sister an ecstatic hug in unison.

"Only engaged girls can have jewelry—the rest of us must take 'perishable goods,'" laughed Bea.

Another violent ring.

"Never rains but what it pours," sang Viola. She swung open the door.

"I made a mistake and should 'a left this here thing wit' th' other 'un," grinned the same red-nosed messenger, this time with several twinkles in his eye. "Sign here, please."

On the big package Bea caught a glimpse of the bold handwriting which she could have picked out of a thousand.

"For me!" Bea grasped it excitedly and ran to the living room. On the packings of soft tissue emerged a gorgeous scarlet heart tied with fascinating satin ribbon which held a card inscribed "To my Valentine."

"Sweetheart chocolates! Vance knows what the road to your heart is paved with!"

"Candy is just as nice a gift as flowers," pouted Bea. She undid the cover.

"Have a chocolate, mother? The square ones are delicious. I think you'll like the round ones, father."

The other girls took out their gifts, laughing meanwhile at Bea's peevishness.

"They are beautiful valentines, girls. It reminds me—" Mother did not finish but looked musingly into the fire.

"Very nice indeed," commented father, who glanced at mother and fell to fidgeting his evening paper.

"What do the valentines remind you of, mother? you didn't finish."

Mother smiled sweetly and shot a glance in father's direction. Father appeared to be deeply engrossed in the news.

"I was just thinking of one Valentine night forty years ago," began mother.

"Forty years ago!" exclaimed Bea somewhat horrified. "Mother, surely you're not—"

"Yes, I am, my dear. I'll be fifty-nine next birthday—or is it only fifty-eight?"

"Never mind which, mother, go on with the story. What happened?"

"On that fateful day," laughed mother, "I had to decide between your father and J—well, I'll just call him Jess for the present—"

"Do we know him, mother?" clamored the girls. "Tell us his real name, we want to know who might have been our father."

Mother shook her head. "Only the victors are remembered."

Father's newspaper rattled considerably.

"Please tell his real name," begged Bea.

A mischievous dimple which had almost forgotten to come made its appearance at the corner of mother's mouth.

"It would not be fair—Anyway, as I was saying, Jess and father had been coming to see me for nearly a year. Before I met father I had 'kept company'—that's what we used to call it—with Jess. Then father appeared on the scene and engaged all my time that was not promised to Jess. In the winter we went skating on Hot Spring Lake, to dances in the Fourteenth Ward and to the theatre. In the summertime we went to Calder's Park and Chase's Mill. They were way out in the country in those days and looked like wild woods. We used to drive around the old mill with our buggy and then eat our picnic on the long orchard grass under the trees. As I went out with the two boys I could not decide for the life of me which one I liked best—was it father, or was it Jess?—

Another agitated rustle of the newspaper.

"Just before Christmas Jess went to St. George and before going asked me to be his wife. I told him I was undecided as to whether I loved him enough to marry him so he said he would

wait for my answer until he came back on Valentine Day. He also made me promise that I would not engage myself to father while he was gone.

"The day after Jess left, father asked me to marry him. I told him the same thing I had told Jess—that I was not sure of how I really felt.

" 'I'm sure enough for both of us,' said father, 'and I'll speak to your father right away and we can be married in the spring.'

"I was rather impressed by father's business-like methods, for Jess had seemed quite content to wait for a few months for his answer. But Jess on the other hand was bigger and more handsome than father."

Decided rattling of the newspaper.

"What did father look like, mother," interrupted Mignon. "Doesn't it seem funny to think of father and mother being young like us and making love!"

"Father's hair was coal black, although you'd hardly believe me to look at it now. His skin was white and his cheeks were pink enough to have been a girl's. He was quite a dandy in his dress and had a new cravat every time he came to see me."

The girls looked at father in silence for a few moments, noting the plain grey suit which was anything but "dandified," his small bow tie, his square-towed, old fashioned boots, then his white hair growing dangerously thin near the top, his wrinkled skin and rather pale face.

"And mother were you as—" Mother caught the embarrassed look in her daughter's eye as Viola glanced at her figure.

"My dear, I have been getting fatter every year for thirty years. Then I was as slim as you, and father's arm went quite easily around my waist."

"Go on with the story, mother, *please*, I can't wait," begged Bea.

"Well, when Jess was out of the way, father gave me no peace. If he left me at midnight, he would send me a note before breakfast, he would perhaps dash down to see me during his lunch hour and come again immediately after supper. But I was still undecided, for Jess was writing me very appealing letters. Father continued to press me for an affirmative answer. He would not consider one in the negative. As Valentine day drew near I told father that Jess was coming back.

" 'Marry me now,' begged father, 'and don't keep Jess hanging on any longer."

" 'I've promised to wait until he comes, and besides I am not so sure that he cannot make me entirely happy,' I replied.

"Father smiled jauntily. 'Never mind then; I can wait.' I could not have quenched him if I had poured a bucket of ice water down his back.

"On Valentine Day I was very much agitated, as you can imagine. At four o'clock I put on my plum-colored plush dress (it had a bustle very much like Viola's new one) because it was Jess's favorite of all my dresses. Then I went out on the front porch to see the train from St. George go by. On the front platform of the last coach stood Jess. As I waved to him he smiled and raised his hat with a bow that made my heart go pit-a-pat. I was very glad that I had not promised to marry father.

"Just as I was thinking this the train whirled by and there on the rear platform stood father waving his hat and grinning, yes, actually grinning. He looked so cock-sure of having everything his own way, that I was quite furious about his being there.

"About seven that night a beautiful white satin valentine painted with blue forget-me-nots came. I was afraid to admire it too much for fear it came from father and I felt that I was quite ready to tell that gentleman that he need not bother to come to see me any more because I was going to say 'yes' to Jess. At that moment the door bell rang and Elsie, yes, your Aunt Elsie let in Jess.

"He was very pale, but I thought it made him look the handsomer. I was feeling rather pale myself as we went into the parlor—"

"Did they do that in those day, too, mother," put in Bea. Mother merely smiled.

"We were both very much agitated although we tried not to show it and talked about the weather in St. George, the spring crop, Sallie Brown's latest beau. Finally Jess said, 'Well, what is the answer?'

"As I looked at Jess, so tall and straight, with such glowing brown eyes, such a charming smile, I felt that I really loved him. I just started to say, 'I'll marry you,' when Elsie tapped on the door and a minute after father walked in carrying a bouquet of lillies-of-the-valley.

"'Hello, am I intruding? I thought you would not be here so early, Jess, and that I'd have time to deliver my valentine in person.'

"Father smiled and put out his hand toward Jess. Jess looked at me and then at father. He went deathly white and then fiery red. Finally he blurted out, 'Well, of all the damned nerve! You've dogged my trail ever since I reached town and now I begin to think you were on the train for the same purpose. I'm through with the whole thing!"

"In his excitement, he brushed past us nearly knocking me over, caught up his coat and hat and marched out of the house.

"Father grinned and handed me the lillies-of-the-valley.

"'Do I win?'"

"Then what happened, mother? You always stop at the most exciting place," complained Mignon.

"Well, then—"

The door bell rang viciously. Father started up with a nervous jump as the girls ran to the door and came back with a small box.

"Why, it's for you, mother! The snow has blotted the name so I can hardly read it."

"About time—thought they would never get here," muttered father under his breath. He ducked his head further down behind his paper.

Mother opened the box and pushed away the waxed paper. Dainty sprays of lillies-of-the-valley pushed their heads up saucily.

"To My Valentine," mother read slowly from the card. She looked up rather bashfully at father, just in time to catch him peering anxiously over his newspaper.

Viola looked significantly at the girls and started for the door.

"They're beautiful, dear," began mother softly.

"Aren't you sorry you didn't take Jess?" Father came over to mother's chair. "I heard you say he was handsomer than me."

"You old silly! I almost believe you are getting bashful in your old age!"

Father smiled with relief.

"Sometimes, dear, I worry for fear I haven't quite come up to the mark—that I haven't been as successful as I told you I would be and that you have had to work too hard—much harder than if you had married Jess—"

"Father! How can you suggest such an idea? You are the only—"

Whereupon father took courage and resumed the bold ways of his youth as he whispered to his sweetheart once again "the sweetest story ever told."

JOHN ST. JOHN.

Nephi Anderson has written another of his thoroughly interesting and spiritually sound stories. He has chosen Nauvoo as the setting for this faith-promoting and pure little love story. The characters stand out quite clearly while the action is much quicker and more vivid than anything the author has yet done. The reader makes the generation jump between the last two chapters without blinking an eye, but one might be glad of a bit of a ladder up or down with a glimpse or two of events between the ladder-steps. However, this book is worthy of first place in our Mormon fiction literature and we heartily commend it to all our readers.

February Home Entertainment.

Morag.

Birthday Calendar.

Feb. 4—President Charles W. Penrose's birthday.
Feb. 9—Patriarch Hyrum Smith's birthday.
Feb. 12—Lincoln's birthday.
Feb. 14—St. Valentine's birthday.
Feb. 22—George Washington's birthday.
Feb. 27—Longfellow's birthday.
Feb. 29—President Emmeline B. Wells' birthday.

The February hostess has a number of days on which she can entertain. The two holidays mentioned will be celebrated in a patriotic way by all loyal Americans. Literary people will pay due honor to our great poet, Longfellow, and the young folks will enjoy their Valentine parties. For our Home Evening let us take the life of Hyrum Smith, the Patriarch, or the life of President Charles W. Penrose, as a subject.

The Relief Societies throughout the world will do honor to our beloved President Emmeline B. Wells on this her ninetieth birthday. Materials for a program can be found in any of the Church magazines, in her poems, her writings, her unlimited efforts in behalf of the cause of woman. All women of Zion will unite to greet thee and wish thee continued health and happiness on thy natal day, our own loved Aunt Em.

A "PENROSE" PROGRAM.

Sing hymn, "Oh, Ye Mountains High."
Biographical sketch.
Read hymn, "Beautiful Zion for Me."
President Penrose as a writer and poet.
Sing hymn, "School Thy Feelings, Oh My Brother."
Extracts from sermons.
Sing hymn, "Up, Awake, Ye Defenders of Zion."

CHURCH ENTERTAINMENT.

A Pie Supper (a sure money-maker).

The invitation:

Here are the pies you like the best,
We're willing now to stand the test.
Our pies are good, you cannot beat them,
So come along and help to eat them.

Place..... Time..... Admission.....cents.

Serve: Individual chicken and meat pies.

Rolls, celery, cocoa, mince and pumpkin pies.

If no admission is charged, serve supper cafeteria style at so much per portion.

AN EVENING WITH PATRIARCH HYRUM SMITH.

The Patriarchal order was instituted in the days of Adam, and came down by lineage (See Doc. and Cov. Sec. 107).

Of the Patriarchal authority the Lord has said: (Read Section 124:91-96).

The *History of Joseph Smith* says: "An evangelist is a Patriarch, even the oldest man * * * * of the seed of Abraham."

The first Patriarch of the Church in this dispensation was Joseph Smith, Sr., father of the prophet. He was ordained to this office on December 18, 1833, under the hands of Joseph Smith, Oliver Cowdery, Sidney Rigdon and Frederick G. Williams. He traveled throughout the Church and preached the gospel and gave blessings to many hundreds of people. He died September 14, 1840.

A little over four months later his son Hyrum Smith was called by revelation to become his successor (Read Sec. 124, Doc. and Cov.)

Brief biography: Born Feb. 9, 1800, at Tunbridge, Vermont. Moved to western New York, about 1819. Married Jerusha Borden, 1826, by whom he had six children, Lovina, Mary, John, Hyrum, Jerusha, Sarah. After his wife's death he married Mary Fielding, in 1837, by whom he had Joseph F. and Martha. Baptized in Seneca Lake June 29, by the Prophet Joseph. Became one of the eight witnesses to the Book of Mormon. Nov. 7, 1837, was made Second Counselor to President Joseph Smith. Called by revelation to Patriarch's office, Jan. 19, 1841. Martyred with Joseph on June 27, 1844.

Of him the Lord said, "Blessed is my servant Hyrum Smith, for I, the Lord, love him, because of the integrity of his heart, and because he loveth that which is right before me, saith the Lord."

Impress on the hearts of the young folks the lessons of his faithfulness to the work of the Lord, unflinching fidelity to his brother Joseph, purity of heart, and all the other good qualities that belonged to this wonderful man. For other data see *Life of Joseph Smith* and early Church works. A splendid sermon on the "Word of Wisdom" was given on page 490, *Relief Society Magazine*, Vol. 2, 1915.

Suitable hymns: "Sing, Sing the Wondrous Story," "Father of Life and Light," "Oh Give me back my Prophet Dear."

In every stake of the Church there is ordained a local Patriarch who acts under the direction of the Presiding Patriarch of the Church.

Have you had a patriarchal blessing? If not, then read Genesis 27, call your family together, invite the Patriarch and a scribe to be present; make a little feast as they did in days of old, and receive a blessing through the Patriarch of the Lord, which shall be unto you as a light unto your feet, a comfort in time of trial, and a "rod of iron" to guide you until the end of life's journey.

KNITTING BEE.

Knitting bees are very popular just now, and a pleasant time may be spent by a group of happy women at the home of one of their number. Provide some good music, a good Victrola will be of use here, or have an interesting story read, or pass papers with a list of famous "Mormon" women. These may be guessed while the needles click merrily. The clue is given in the descriptive puzzle and also the initials of the word. A simple prize may be given to the one who guesses all the names correctly.

Serve sweet apple cider or fruit punch, apple cake, and stick candy.

DELICIOUS APPLE CAKE.

(Eggless, milkless, butterless.)

2 cups sugar (or one sugar and one of syrup).
1 cup shortening.
2 cups sour apple sauce (rub through sieve),
1 cup chopped nuts.
1 cup chopped raisins.

Mix in order named. Sift together 4 cups of flour, 2 level teaspoons soda and spices to taste; add to other ingredients. Bake one and a quarter hours in moderate oven or until done.

FAMILY OF WILLIAM JENNINGS TAKEN IN PIONEER DAYS.

Mrs. Priscilla P. Jennings.

To the members of the family of Sister Priscilla Paul Jennings:

To each member of the General Board of the Relief Society the sound of the New Year bells of 1918 brought both sadness and joy, sadness because we knew that the bells of heaven would soon call home, from the school of life, our sister Priscilla Paul Jennings; joy because we had been privileged to live in the light of her inspiration and love.

Our Father in heaven could have bestowed no greater blessing upon you than the honor of being the children of such a mother. Ever gentle, just and true, her spirit in tune with the harmonies of heaven and a Christ-like humanity in her heart, she lived the life of a Latter-day Saint. To say nothing of the spiritual things she did, the radiation of her spirit alone spread abroad countless influences for good.

Realizing our love for her, we can imagine how you will miss her. Familiar as we are with her artistic ideals of life, we know what the loss of that "welcome home" will mean to you. With like characteristic modesty she walked quietly and peacefully among her friends and associates. Her deeds of kindness, unknown to the world, are almost limitless. Ever seeking the poor and helpless she was a comfort and ministering angel. Ever anxious for the triumph of virtue she ceaselessly worked and prayed for those living in the cloud of temptation.

Ever in tune with the teachings of Christ, she taught, by example, the love of humanity.

To the members of the General Board of the Relief Society she was ever kind, moving among us with grace and courtesy, ever bringing cheer and happiness.

Not only material, but also intellectual and spiritual were her contributions, always given as freely as God gave them to her, for God blessed her as few women have been blessed, with a spirit that found a halo of peace, and wrapped her in its folds, only giving her warmth when it brought comfort into the lives of others.

We loved her, because she was true to herself, her family, humanity and God.

We honored her, because in her humility of spirit she comforted the sick, helped the poor, brought hope to the wayward and taught a living trust in God.

We join in sending sympathy with a fervent prayer that the peace and faith of her life will ever remain as a heritage to her family and friends.

Let her image ever remain with us as the image of a woman in whom the divine self had triumphed and through whom, therefore, as through a transparent medium, eternal reality shines to make all life purer, braver, freer, gladder and gentler.

IDA S. DUSENBERRY,
Committee on Resolutions. CARRIE S. THOMAS,
JULIA P. M. FARNSWORTH.

The Essential.

By Nephi Anderson.

The young man had just asked the father for the hand of his daughter, supporting his claim by a recital of what his worldly prospects were; and, it must be acknowledged, for a young man just out of school, they were fairly good.

The father looked keenly but not unkindly at the young couple as they stood before him with nerves all atingle. Then he said:

"It doesn't matter so much when you live or where you live or how you live, but it matters very much with whom you live."

The young man and the girl looked at each other inquiringly.

"I want both of you to think about this which I have just said," continued the father—and he repeated the statement. "If, after considering it for a day or two, there is anything about it you do not understand, come to me again." The father turned again to his book, by way of dismissal. A little dazed, a little awkwardly, they left the room.

The next day they were back.

"We have thought about what you said yesterday," announced the young man, "and we have come for further explanation. We do not fully understand what you mean."

"I suppose you take no exceptions to the latter part of my statement?" questioned the father.

"Oh, no, papa," replied the girl; "we agree with that entirely; but we also think it important where and when and how we live."

"I did not say it was not important, my daughter. I said it doesn't matter so much, and by that I mean that it is not absolutely essential to one's happiness, as some people seem to think. Sit down; I must prove my contention, I see. Mother is busy with her knitting, but she also may listen."

The white haired mother from her easy chair smiled serenely upon all of them, but she said nothing.

"I am going to make my explanations under three headings," went on the father,—"when, where, and how. The statement I made yesterday must have appeared somewhat startling to you; and I'll admit that without further explanation, it might be misunderstood. First, then, the when. We live in the days of electric cars, electric lights, telephones, and automobiles. Mother and I, at your age, lived in the days of ox-teams and tallow candles. Now, it is not an essential to happiness that one speeds quickly from place to place, or that one must view the beauty of a face under the glare of electric light; but it matters very much who you have with you in your journey whether swift or slow and whose face it is that beams into yours. I'm not saying I do not enjoy our automobile—for I do—but I could be happy without it, mother and I still driving Old Nig, with hands free from the reins to do with as we please!"

He looked slyly at his wife, but she appeared not to notice.

"Then, as to the where we live: Why, mother and I spent some of the happiest days of our lives under our dirt-roofed cabin which you may still see down in the corner of the pasture lot. And the country was wild and rough in those days. Shortly after we were married, we were called to settle one of the southern counties. Now, some people have an idea that happiness depends altogether on one's living in a certain place. That's foolish. One place is about as good as another if the one you live with also thinks so. Mother and I became so attached to our crude wilderness home that when we were released, we disliked leaving it * * * * Yes, I would rather live in peaceful content in the remotest parts of the land than without that in the finest palace in the city.

"Then, the how we live: I mean by this, not how we conduct ourselves, for that is extremely important, but I refer to the social and financial plane on which we live. For illustration again,

mother and I, wehn we started out, lived on the plainest, often the coarstest, foods. It was scarce also, and the soup-bone was clean and dry when we got through with it. As for dress, good, strong homespun did excellent service. And this I can say also, that although mother even when a girl, had to make the cloth; she did not skimp the quantity; there was always enough so that she did not have to cut it short both top and bottom, as some poor people do nowadays."

The father did not look at his daughter—he was looking out of the window at a passing automobile—so why should her face redden?

"I fear the young people of today could not be happy without modern homes and stylish clothes. Mind you, I'm not objecting to these things, for they are good in their time and place. What I contend for it that life's happiness should not depend on them to the extent that should they be taken away, happiness also would depart.

"Coming now to the last statement, that which matters most is with whom you are mated. Now, here are you two young people: you think you have found the only person in the whole world for each other. I hope you have; but time and trouble only can prove that. Love-light is so glaring in the beginning that it obliterates all imperfections. Have you two ever quarreled?"

"Well,—sometimes, papa, but—"

"Kitten play, that's all. You haven't begun to live yet. Suppose, for instance, one or both of you should develop the trait, now hidden, of ungovernable temper. What would you do? Would you control yourselves, give in to each other? Can you at times agree to disagree and not quarrel over it? When life gets to be somewhat a hum-drum affair, will you be able to glorify its commonplaces, and see the silver lining to every cloud? After all, my girl and my boy, for I must call you that now, it's the life of the spirit that counts; the condition within our hearts is the all-important; the attitude of the mind colors all outward things, giving them either a cast of darkness or an aurora of light * * Have you now an idea of what I meant by the statement that it doesn't matter so much when you live or where you live or how you live, but it matters very much with whom you live? * * * Just another word: If you'll always see to it that the Spirit of the Lord lives with you, you will be well fortified for all things else."

The young man and the girl arose as if to greet with more respect the father's closing statement. Then the girl, with glad, tearful cry threw her arms about her father. The young man stepped to the side of the mother and intently watched her knitting.

War Economy in Dress.

Mrs. Lillian H. Cannon.

The great reason for war economy in the use of essential things is that the supply of these articles is not as great as the demand for them. Nearly the whole world is calling upon the United States to furnish them with things that are absolutely necessary for existence. In order to meet this call, rich and poor alike in this blessed land of ours must restrain themselves from buying things that are not indispensable to health and comfort. In ordinary times it would be folly for those who have means not to buy generously, because that might cause a surplus in production which would in turn affect the prosperity of the country. But these are not ordinary times! What we refrain from buying now, especially things we don't need, and which other people of the world do need badly, helps to make the world-supply equal to the world-demand. With this thought in mind no public spirite! woman with love of humanity at heart would willingly spend one cent for an article of food, clothing, or furnishing which some one else neede more badly than she. It is not a question of money at all, but a question of the world's supply and demand. The supply is probably great eonugh, if those, in this country especially, who can well afford to economize will do so, thus releasing supplies for those who are in sore need of them.

Ever since Eve fashioned her first dress of fig leaves women have been more or less concerned over their clothes. It is natural and right that this should be the case, for as that great philosopher Shakespeare said over three hundred years ago, "The apparel oft proclaims the man." He didn't say "always." He was too truthful and wise for that. He said "oft," which is the truth. W are often judged by the clothes we wear; their cleanliness, neatness, style, suitability, becomingness, etc.

By "war economy in clothes" this MAGAZINE means, the ability on the part of the wearer to look well clothed and tastefully clothed with the least possible expenditure of money. Any one can wear the same clothes year after year, if the material is good. There is no special virtue in that, but to wear things many years and look well-dressed is a very different thing. To illustrate: A woman was speaking on economy in a public meeting. Among other things she said: "I have worn this hat for three years, and I expect to wear it three more years, if these war conditions continue that length of time."

"Mercy," whispered a thoughtless young girl to her companion, "the hat looks like a Noah's ark relic now. What will it look like in three years?"

"The dear, sweet woman had made the opposite impression on the young girls from the one she desired and intended. They at once decided they wouldn't economize if they had to look like she did.

The next speaker, neatly and correctly gowned, said practically the same things. She had worn her clothes a long time, too, with no more cost, probably, but her appearance was so dainty and tasteful that the young girls thought if she could look well and wear clothes such a long time they could surely do the same.

To be truly economical in clothing, a woman must bear in mind four things when she is buying: material, color, style, and becomingness. This is true of all articles: hats, coats, suits, dresses, shoes, etc.

Let us again quote Shakespeare: "Costly thy apparel as thy purse can buy, but not expressed in fancy; rich, not gaudy."

Can you find naything more to the point in any fashion magazine, or anywhere else?

"Costly thy apparel as thy purse can buy." This has to do with the material. By "costly" he means the best of its kind. If a woman is going to have a gingham dress she should buy the best she can afford. It is economical because the colors are fast and it will wear well. The cheap things are often the dear things in the end. A good gingham looks well until it is worn out. A cheap gingham looks badly after the first laundering. If she is going to buy a dress of woolen material the thrifty purchaser should get the best her purse can buy. She shouldn't get silk at all unless she can buy the best. The suitability of the material for the purpose which it is to serve should govern the purchaser, but she should still choose the best quality and value.

Referring to our quotation from Shakespeare, we find he says, "Not expressed in fancy; rich, not gaudy." This is a question of both color and material. Nearly ever yyear we have on the market new weaves of goods. Last year we had jersey cloth. A woman who is buying with economy must resolutely turn away from these new materials because the chances are they will be in style only a short time. She will be a marked woman if she wears them after they have gone out of style. They are always more expensive than the staple materials. Shakespeare would, no doubt, class the jersey cloth with those "expressed in fancy."

There is not nearly so much opportunity of expressing fancy in material, however, as there is in the color chosen. To be economical a woman must give up any idea she may have of buying bright colored clothing and must keep only the neutral shades in materials. Loud checks, mustard, cerise, bright blues, greens, purples, may be bright for a change, but not for steady wear. A woman may wear a navy blue, dark geen, black, brown, gray,

or tan suit for years and people be unaware that it is not a new suit, but not so with the bright colors. All women can reckon to the exact date when a friend came out in a Copenhagen blue suit or coat.

The next thing to be considered in our list of economics is that of style.

> "Be not the first by whom the new is tried,
> Nor yet the last to lay the old aside."

It would be folly in buying new things to select old styles. A woman, however, should be conservative in her selection of styles. She should buy modish things, of course, but not the extremes in style if she wishes to wear her clothes a long time. She should get the best tailoring she can afford. The style she chooses should be as plain and simple as is consistent with the modes then in vogue.

After all that may be said about material, color and style, the one thing that is of supreme importance is the cleanness and neatness of a woman's attire. A dusty suit, or a coat, or shoes with buttons off, proclaim the wearer a dowd, no matter how rich or stylish or becoming the apparel may be.

The question of becomingness in apparel is a very important one. There are so many different types of women that they should study themselves to find out what particular color, etc., is the most becoming to them individually. The curly-haired, dainty little woman looks well in fluffy little frocks, but the classic-featured woman appears ridiculous in them. There are stout women and thin women, short women, and tall women, blondes and brunettes. All must choose their own particular style and color, and not deviate from this wise choice except in minor details.

MARK TWAIN'S OBSERVATIONS.

There are several good protections against temptation, but the surest is cowardice.

Grief can take care of itself, but to get the full value of a joy you must have somebody to divide it with.

There are two times in a man's life when he should not speculate: when he can't afford to and when he can.

Habit is habit, and not to be flung out of the windows by any man, but coaxed down stairs a step at a time.

Training is everything. The peach was once a bitter almond; cauliflower is nothing but cabbage with a college education.

By Mrs. Clarissa Smith Williams.

Red Cross.

Occasional inquiries come to this office for information concerning the forming of Red Cross Relief Society Auxiliaries. We should suggest that such inquiries be addressed to Mrs. Clarissa Smith Williams, Chairman of the Red Cross Committee.

Patterns and Yarn.

All patterns for Red Cross articles and yarn for knitting will be furnished at County headquarters or through the Mountain Division Red Cross, 14th and Welton Streets, Denver, Colorado.

Surgical Dressing.

The Surgical dressings class conducted in our rooms, under the direction of Mrs. Rathvan, graduated a number of intelligent young women who will be available in good time for class work in other parts of the State.

Our Delegates at the Washington Convention.

Mrs. Clarissa Smith Williams and Mrs. Emily S. Richards, who represented the Relief Society in the National Council of Women, were received with friendly consideration on reaching Washington, by Senator Reed Smoot who had reserved rooms in one of he new hotels of the city. The ladies were treated with great consideration and kindness by all members of the Council, from Lady Aberdeen to the last member present. Especially cordial was our old friend, that charming and efficient suffrage worker, Mrs. Rachel Foster Avery, the special protege of Susan B. Anthony. Mrs. Kate Waller Barrett, another delightful and genuine friend and now one of the vice-presidents of the Council, was also extremely cordial and helpful to the ladies.

In Mrs. Williams' five-minute report she conveyed to the Council the greetings of our ninety-year young General President Mrs. Emmeline B. Wells, the friend of Susan B. Anthony, Fran-

ces Willard, May Wright Sewell, Lady Aberdeen and all of the old stalwarts in the Council and Suffrage cause. A previous speaker had referred to her organization as the mother of all women's modern activities, it being forty years old in point of organization. Mrs. Williams brought a round of applause when she announced the greetings of the Relief Society which would necessarily be the grandmother of all modern women's organizations, as the Society was over 75 years old.

The following famous speakers were on the program: Dr. Anna Howard Shaw, Countess of Aberdeen, Mrs. John Hays Hammond, Mrs. Julia C. Lathrop, Mr. Herbert C. Hoover, Mrs. William Jennings Bryan, Miss Jane Addams, Lord Eustace Percy, British War Commissioner, Lieut. Edourd de Billy, French High Commissioner, Ex-President William Howard Taft, Mrs. Clarissa Smith Williams and Mrs. Martha H. Tingey. The trend of all speeches was the necessity of reconstructive work after the war.

Utah's Red Cross Membership.

The Christmas Red Cross membership drive ended in this State with the most gratifying, if not startling results. We quote the following from the report of Manager John D. Spencer of this State:

"A total of 34,342 memberships secured, evidenced by $34,342 collected and turned in, was shown by the drive committee, which held a special meeting yesterday afternoon at the Commercial Club. Chairman John D. Spencer and Secretary J. David Larson said that the reports from other sections of the state would bring the total membership up to approximately 65,000.

"This concrete evidence of the signal victory over Denver, which threw down the gauntlet with a challenge that it would secure twice as many memberships as did Salt Lake City, is naturally the source of much gratification to the committee. According to latest reports Denver secured 58,283 memberships, as against Salt Lake's 34,342. Measured by the 1910 census the contrast is even more striking. The 1910 population in Denver is given as 213,381, that of Salt Lake as 92,777. The quota fixed by the national officials of the Red Cross was 10 per cent of the population. Salt Lake County's voluntary quota was 25,000 memberships, the final figures show nearly 10,000 in excess of that number."

Income Tax.

From W. C. Whaley, Collector, Helena, Montana, comes the following:

"You won't have to figure out your own income tax all by

yourself hereafter. The government is going to send out men to help you. It will be up to you to hunt up these men, who will be sent into every county seat town, and some other towns besides, to meet the people. Postmasters will be able to tell you when the government's income tax man will be around, and where to find him. He will answer your questions, swear you to the return, take your money, and remove the wrinkles from your brow. Returns of income for 1917 must be made between January 1 and March 1, 1918.

"Next year, when every married person living with wife or husband and having a net income of $2,000, and every unmarried person not the head of a family and having a net income of $1,000 for the year 1917, must make return of income on the form prescribed, there will be hundreds in every community seeking light on the law, and help in executing their returns. My own district will be divided into districts, with the county as the unit, and a government officer informed on the income tax assigned to each district. He will spend hardly less than a week in each county, and in some counties a longer time, very likely in the courthouse at the county seat town. My office will in due time advise postmasters and send out notices to the newspapers stating when the officer will be in each county.

"It may be stated as a matter of general information that 'net income' is the remainder after subtracting expenses from gross income. Personal, family or living expense is not expense in the meaning of the law, the exemption being allowed to cover such expense.

"Practically every farmer, merchant, tradesman, professional man and salary worker and a great many wage workers will be required to make return and pay tax.

"The law makes it the duty of the taxpayer to seek out the collector. Many people assume that if an income tax form is not sent, or a government officer does not call, they are relieved from making report. This is decidedly in error. It is the other way round. The taxpayer has to go to the government and if he doesn't within the time prescribed, he is a violator of the law, and the government will go to him with penalties."

Current Topics.

By James H. Anderson.

"MORMON" CHAPELS at Dublan, Mexico, and Bunkerville, Nevada, were burned down in December.

TWO GERMAN PRISONERS made their escape from Fort Douglas, Utah, the day before Christmas.

ECUADOR has broken off relations with Germany, and the Argentine Republic is on the verge of doing the same thing.

THIRTEEN NEGRO SOLDIERS were hanged in December for participating in the riots at Houston, Texas, August 23.

EAST AFRICA has been cleared of German military forces, after a three years' campaign by British, French and Belgians.

CHRISTMAS WITH NO SNOW in the valleys was an experience in Utah for 1917, quite unusual.

GERMANS AND AUSTRIANS to the number of hundreds of thousands, captured by the Russian armies, have been set at liberty.

RED CROSS MEMBERSHIP IN UTAH was expected to be swelled to 40,000 in the last week in December; the number reached was 70,000.

OIL FIELDS IN WYOMING continue to multiply until it looks as if that state alone would be abble to furnish the world its oil supply for years to come.

CANADA has voted to uphold conscription. Evidently the people there propose that the great war will be carried to a successful finish for their side.

PREST. JOSEPH F. SMITH returned from California for Christmas, his health greatly improved, to the sincere gratification of the Latter-day Saints generally.

GERMANY is reported to be short of food; but the Germans seem to "cut the suit to fit the cloth" in dealing with the food item as well as with other situations.

RUSSIA HAS BEEN DIVIDED into five republics, all of them of rather uncertain tenure of life, *viz.:* Finland, Ukraine, Crimea, Siberia, and the one under the Bolsheviki at Petrograd.

GEN. PERSHING advises his American troops to "never tell anything of a confidential nature to a woman." He must have learned that on the European side of the Atlantic.

THE TEMPLE AT LOGAN, Utah, was partially destroyed by fire in December, but is being repaired rapidly. The loss was about $50,000.

BRITISH TROOPS made further headway against the Germans in France in December, but the lines there are so firmly held that a decisive contest seems many months distant.

THE JEWS in both Europe and America are acclaiming Great Britain as the sovereign power under which they can return in safety and rebuild Palestine and its historic capital.

SOCIAL DISEASE, discovered through the organization of the national army to be so prevalent in the United States, is now receiving the open antagonism of physicians in civil as well as in army life.

GERMANY MADE KNOWN its Christmas terms of peace, but these were so arrogant and so unassuring for a permanent cessation of war that the Entente Allies could not consider them favorably.

STRIKES in packing plants in the United States, during the war, are said to have been safely guarded against by arrangements entered into in December, between the employes and the government department of labor.

ITALY is making stupendous efforts to check the great Austro-German drive into her northern territory, and by the aid of British and French troops seemed to have gained that end in the latter part of December.

PALESTINE is not yet relieved from being trodden under foot of the Gentile Turk, and may not be for a year or two, but the British forces are pushing steadily northward from the line across the country between Jerusalem and Jaffa.

WM. J. FLYNN, who for many years has proven a capable

and successful head of the United States Secret Service, has resigned, ill health being named as one of the reasons, but the others are not made public.

WINTER WHEAT shows an unusual shortage this season, according to U. S. Government reports, and farmers are being urged to plant a much larger area of spring wheat than is customary.

YAQUI INDIANS IN SONORA, Mexico, have declared their independence from that country, and to gain their object have instituted a warfare that may have an important effect on Mexico's future.

WAR WITH AUSTRIA has been declared by the United States Congress to be an existing condition, and it will be found necessary to intern tens of thousands of Austrians in the United States as dangerous aliens.

THE BROWNING MACHINE GUN, invented by a Utah man, and adopted by the United States Government, is said by experts testifying before the U. S. Senate committee to be superior to any other gun; but the makers of the latter are disputing the claim.

CONGRESS BEGAN ITS SESSION IN DECEMBER, and instituted investigations into the government food and fuel administrations and into army supply affairs in the United States, thereby uncovering many unsatisfactory conditions.

A PROHIBITION AMENDMENT to the national Constitution has been passed by Congress, and will be submitted to the legislatures of the various states. The curse of the saloon is being recognized, and its removal effectively sought.

THE SCANDINAVIAN NATIONS, at a conference held in December, decided to remain neutral in the present great conflict They think they have enough war being poured out upon them in the existing hardships and losses proceeding from the conflict.

THE BOLSHEVIKI GOVERNMENT, which overthrew Kerensky and seized Petrograd's affairs in Russia, then arranged an armistice with Germany, has proved an unstable government. Russia is in the throes of civil war, with little prospect of improvement for a long time to come.

NUMEROUS GOVERNMENT BUREAUS, national and state, have made at the end of 1917 glowing reports of what they have accomplished; but an analysis shows that many of them have displayed at their chief accomplishment their ability to draw big salaries from the public purse.

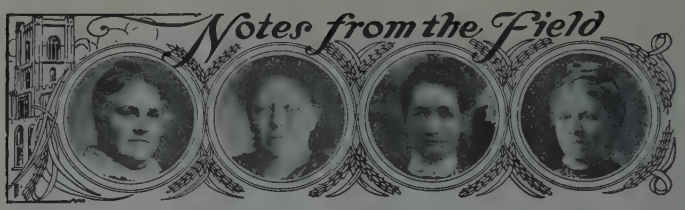
JERUSALEM AND BETHLEHEM were taken by the British troops without the latter destroying any of the buildings in either place; but there was some very hard and difficult fighting in the vicinity before the Turks were driven out, on December 9. The Turks looted the historic churches of all valuable property.

POSTMASTER GENERAL BURLESON opposes the forming of trades unions among the U. S. postal employes as having no legitimate occasion therefore, since the government fixes the wages and hours. The labor unions are demanding Mr. Burleson's removal from President Wilson's cabinet, because of his attitude on this matter..

POPE BENEDICT, the Roman pontiff, is considering the probability of uniting the Greek and Roman Catholic churches under the pope's leadership, now that the Russian czar is deposed, according to dispatches from Rome. The union of these two branches, taken in connection with their offshoots, would embrace the vast majority of the professed Christian world, and truly would form a great church.

HALIFAX, the great English naval base in the north Atlantic, was the scene of the most terrific explosion known in history, on December 6. A Belgian relief ship collided with a vessel laden with war munitions, and fire and explosion followed, wrecking the city of Halifax, killing 1500 people, injuring 4000, and rendering homeless 25,000 others; while the financial loss is over thirty million dollars.

JERUSALEM in the possession of British troops has stirred the world at the Christmas of 1917 as never before along the same lines. Christian, Hebrew, and agnostic, Gentile and Jew alike, in all countries outside of the Teutonic alliance, have rejoiced; and the announcement of David Lloyd George, premier of Great Britain, in response to Germany's peace proposition that "Turkey remain inact," that "Jerusalem never will be returned to the Turks," met with such approving sentiment that it is clear such a peace settlement as suggested cannot be made among the contending nations.



By Amy Brown Lyman, General Secretary.

Sevier Stake.

In her report to the General Board, Mrs. Julia P. M. Farnsworth represented the conditions of the Relief Society in Sevier Stake as being both prosperous and active. War gardens have been numerous and profitable. Conservation of supplies, by individuals, by wards and by stake officers, has been active and prolonged. Particularly interesting was the work of the Home Economics department in this excellent stake Relief Society. A noticeable feature here was the report of twenty-five orphan children supported by the Relief Societies of the Sevier stake.

The Monroe South Ward Relief Society certainly made a record during the past year through the giving of bazaars, parties, the serving of dinners, the making and selling of quilts, through regular donations and the quaint old custom of saving Sunday eggs; these women raised and donated $1,282.52 to seat the new ward church. They paid $86.91 to carpet the aisles of the church. Then they paid $148.25 to freshen and remodel their own Society hall with new paint inside and out, new chairs and benches, and cement walks around the building. The other charity work was not neglected. The Penny Fund received its full quota, and they have purchased a Liberty Bond. Also they have dried apples and bottled thousands of quarts of fruits and vegetables. Good work.

Tooele Stake.

The scattered condition of this stake makes it difficult for unified work to be carried forward. The foreign element in Garfield and around the smelters is more or less of a drawback to the work of the sisters, yet the usual activities are carried on, and the Relief Society is the most popular organization in the stake.

Beaver Stake.

Especially attractive to the Beaver stake has been the gleaning and storing of wheat during the past season. Most of the wheat has been stored in the Richfield elevator. The Home Economics club of Beaver City rendered it impractical for home science work to be carried on in the past season in our Society, more's the pity. The women of this stake are faithful, diligent and devoted.

North Sanpete Stake.

There are thirteen ward Relief Societies in this stake. Out of this number eight Relief Society ward presidents are widows with large families. It is a peculiar fact that widows with children often make more of a success of the children and themselves than they do when blessed with loving husbands. In this stake the fifth Tuesdays are devoted to visiting the aged members of the Society who cannot get out to meetings. One ward Relief Sociey is purchasing a hall, and all the Relief Societies bought wheat to store against a time of need.

Morgan Stake.

All of the branches in this stake are in unusually prosperous condition. It was suggested by this stake that there were not available rooms in our Relief Society Home for those who wish to visit the city to do temple work or to attend conference. As a consequence of this report the Relief Society authority conferred with the Presiding Bishop's Office and a list of available lodging houses has been sent out to every bishop in the Church and can be obtained through this office or the Presiding Bishop's Office by anyone desiring this information.

Bear River Stake.

A Red Cross Auxiliary has been organized recently in this stake by Congressman Welling. Prior to this organization the Relief Society sisters collected $3,000 for Red Cross work. The stake officers planted one acre to potatoes and harvested 318 bushels from this acre. There are sixteen Relief Society nurses in this stake. When questioned by the sisters of this stake, Elder Joseph F. Smith, Jr., of the Council of the Twelve, and Patriarch Hyrum G. Smith counseled the sisters to purchase wheat with their wheat money, and to take good care of it.

The recent decision of the General Board was that knitting shall not be done during our meeting hours except at the regular work meetings. The inattention which is an accompaniment of active fingers is not polite to the speaker or class teacher, nor does it permit the members to get the most out of their lesson work. Our sisters will have plenty of time at home and in the work meetings to do all the knitting for which they can obtain yarn and thus assist the Red Cross cause.

Miss Betty McCune, who sailed for France November 5th, sent a cablegram to her parents upon her arrival in that country within a fortnight after sailing. She was well and in good spirits, but no further news has been received.

By Janette A. Hyde.

How much good has been received from the lessons given in the *Magazine* depends entirely upon how much time we have devoted to the study and preparation of the same.

The main object in the outline work is to place before our women, a thoroughly scientific yet plainly worded study, in order that they may become possessed of such practical knowledge of foods as shall make them competent judges of food preparation, balanced rations, food projects, and food substitutes. If we are expected to win the war with food, we must be well-trained food soldiers, directed by the best general knowledge obtainable by study and experience.

In the studying of foods, a thorough knowledge of production is also very necessary.

We wish to emphasize the importance of milk and its by-products as a food, especially for the babe and growing child.

While it is true that well developed people may use other foods to sustain life, milk is indispensable to the life of growing children. The idea that there are milk substitutes for children is a mistaken one, and should be discountenanced, as many people deceived by such statements, and through this information are giving children inferior foods, with which, as they suppose, to build superior bodies. Good results do not follow improper feeding, and we find many children deprived of the most precious and righteous heritage, that of strong healthy bodies.

If we do not return to some of the old-time customs and ways of producing and living, we will find the prospects for future development much retarded. We are short in the state of Utah, 10,000 milk cows, according to increase of population and decrease in the dairy herd. The loss has many phases besides the shortage in milk supply. It means less fertilization for farm and garden, fewer calves for future mother cows, lessened meat producing sources, with an extra shortage of shoe leather; besides the hundred and one extra products which come from the dairy cow. In the face of these facts, something should be done to stimulate the desire on the part of the farmer to increase his dairy herd. Let us suppose that 10 per cent of the 40,000 Relief Society sisters, would make preparations for one extra cow to be

added to the number already owned by the family. This we think, would start the proposition off in the right direction. At least, let us think he matter over very seriously and if we cannot see our way clear to commence this year, we can plan for the immediate future, to increase our milk-producing animals through individual effort. Impure milk can be made absolutely safe by pasteurization.

To Pasteurize Milk.

Pasteurizing milk can not be done accurately without a thermometer. The milk bottle should be placed upon a rack in a kettle of water, with a clean thermometer, inserted through the cover of the bottle. Heat the water slowly and watch the thermometer. When it reaches 155° F, see that the water becomes no hotter. Set the kettle on a rack on the stove top, or use a simmering burner with rack and asbestos mat. It is difficult to keep the temperature even, but it should remain at 140-155° F, half an hour. At the end of half an hour, the bottle should be removed, and cooled as rapidly as possible in running cold water.

Rennet Custard.

1 qt. milk.
2 tb. sugar.

1 teaspoonful vanilla or two tab. of orange juice, or 1 t. vanilla and 3 or 4 tablespoonsful of cocoa.

A shake of salt.

To prepare: This is a process without cooking. Rennet tablets are made from the stomach of the calf, and contain the digestive enzyme, renin, which results in the solidifying of the curd of the milk. Rennet custard has passed the first stage of milk digestion. Put all of the flavoring substances into the milk, and warm it slightly, not more than 100° F. The cocoa when used should be "dissolved" in a small amount of hot water. Dissolve the rennet in a tablespoonful of cold water, and stir this very thoroughly into the milk Pour the milk into the cups in which the custard will be served, and set the cups in a warm but not hot place. A good method is to place them in a pan of warm water (100° F.). The milk becomes firm in a half hour or an hour, and as soon as it is set, should be put in the ice box, otherwise the process continues and the custard becomes watery as the curd shrinks and forces out the whey. Serve very cold with fruit on top, or whipped cream with the cocoa flavoring; or put grated nutmeg or powdered cinnamon on the top. This is a simple and delicious dessert, and one of the most wholesome. For children it should be flavored with fruit juice or vanilla rather than with cocoa.

EDITORIAL

Entered as second-class matter at the Post Office, Salt Lake City, Utah.
Motto—Charity Never Faileth

THE GENERAL BOARD

Mrs. Emmeline B. Wells.....President
Mrs. Clarissa S. Williams.....First Counselor
Mrs. Julina L. Smith.....Second Counselor
Mrs. Amy Brown Lyman.....General Secretary
Mrs. Susa Young Gates.....Corresponding Secretary
Mrs. Emma A. Empey.....Treasurer

Mrs. Sarah Jenne Cannon
Dr. Romania B. Penrose
Mrs. Emily S. Richards
Mrs. Julia P. M. Farnsworth
Mrs. Phoebe Y. Beatie
Mrs. Ida S. Dusenberry
Mrs. Carrie S. Thomas
Mrs. Priscilla P. Jennings
Mrs. Elizabeth S. Wilcox
Mrs. Rebecca Niebaur Nibley
Mrs. Elizabeth C. McCune
Miss Edna May Davis
Miss Sarah McLelland
Mrs. Elizabeth C. Crismon
Mrs. Janette A. Hyde
Miss Sarah Eddington
Miss Lillian Cameron

Mrs. Lizzie Thomas Edward, Music Director
Miss Edna Coray, Organist

RELIEF SOCIETY MAGAZINE

Editor .....Susa Young Gates
Business Manager .....Janette A. Hyde
Assistant Manager .....Amy Brown Lyman
Room 29, Bishop's Building, Salt Lake City, Utah

Vol. V. FEBRUARY, 1918. No. 2

O WAR, WHERE IS OUR FEAR OF THEE?

Why Shall We Fear?

These gripping days of wars and rumors of wars dry up the springs of human hope, poison the sources of daily life, and cripple the soul which bends, if it does not break, beneath the storms of fear and dread which sweep human hearts in this gruesome day. Yet fear is a kindly discipline if we do but keep control of will and brain. Shall we—mothers, wives, sweethearts—allow these last days of fulfilling prophecy to quench our faith, crush our hopes, poison our bodies, and darken our very minds? Every instinct of faith, every manifestation of the gospel forbids us to tread such a suicidal path. Why! our young people—soldier boys in camps, sisters and sweethearts left behind—all are drawing nearer to God than ever before. The gospel is being preached in the trenches, on the battlefields and around the campfires. Riches, pleasure, vanity—these snares are far more fatal to faith and virtue than are war and dread of death.

Fear is a Sword.

The angel who was set with a flaming sword to guard the gateway to the Garden of Eden might well have been named Fear. For this dread quality of the human mind cuts with a

two-edged blade its way into the human heart. Mortals are exalted or debased through its evil or its divine effects.

The Beginning of Wisdom.

"The fear of the Lord is the beginning of wisdom," sang the Psalmist. The conscience of man is founded on the corner-stone of fear: that shrinking dread of offending God, that control of a selfish impulse which would plunge our soul into sin through violation of law. The fear of God impels us to keep his laws, for we soon discover the consequences of disobedience to law.

We Learn Through Fear.

Fear holds a stinging whip to drive us headlong—either way its finger points. A burnt child dreads the fire, and much of modern child-training is founded on the teaching by experience. Fear has been dragged by modern psychologists out of the tangled jungles of the sub-conscious mind, where it is supposed to reign in mystic majesty, and by labelling and ticketing each pain and sinful tendency as the result of inverted sex-desire or suppressed shock, the person is said to be thus liberated automatically from physical disease or mental abrasion. That there is a glimmer of truth in all this does not make it either intelligible or useful to the ordinary mind.

Evil Takes Advantage of Fear.

Physical fear in its evil manifestations invites insult, courts defeat, dreads lightning, faints at blood-spurts, runs away from the appearance of danger, yet often assumes in self-defense or self-deceit a bullying attitude, and speaks in a voice of bluff. Grave mental fear dreads the dark, is often grossly superstitious, lies to avoid blame or to win applause, stabs ambition and paralyzes initiative. Spiritual fear opens the door to disease, trades with opportunity, juggles with principle, quarrels with discipline, and finds plenty of excuses for sin.

Fear, the Daily Companion of Genius.

Fear is the crowning glory and the crushing load of the imaginative being. Fear peoples the dark, discloses fairies in flowers, castles in clouds, dungeons in ant-hills, heaven and hell in every living hour. Bridges are built and crossed long before the water flows, babies are born ere the wedding is announced, funeral meats are spread before death enters. And ah, how women suffer from these emotional suppositions. God gifted mothers with keen imaginations so that little children's fears might be cuddled, and grown men's problems be understood through sympathy and intuition.

Let Us Fear to be Disloyal.

These last days upon the earth call loudly upon the good and the evil qualities of fear. We may well fear to voice disloyal thoughts, or to criticize our leaders. We may righteously fear to slacken our efforts to do good and to control selfish impulses. Yet fear of death, fear of war, fear of suffering, fear of poverty, of hard work, and of separation, will drive us into frenzy and collapse.

Cultivate the Fear of God.

Let those soothing associates of righteous fear which are trust and love enter in and take possession of our souls. If the gospel is worth anything, if truth is true, then we have a supreme claim upon our Father, and he will calm our fears—if we ask him—and give us the victory over dread and anxiety. Why should we fear war? It is the climax of all earth's experiences Separation, suffering, death—these are earth's own penalties and cannot follow us into the eternities. Rather let us learn to love—to love with God's love—which is compounded of justice and mercy equally combined. For "perfect love casteth out fear."

PRESIDENT EMMELINE B. WELLS.

The approaching birthday of our honored President will find her ninety years old. What a remarkable age in these days of degeneracy of mankind physical and mental; and what a remarkable history has been made by our revered President. We join with every member of this Society and of the Church in congratulations and blessings upon the head of this great and worthy heroine in Zion.

DEATH OF MRS. PRISCILLA P. JENNINGS.

The death on January 2, 1918, of Mrs. Priscilla Paul Jennings removes from the General Board of the Relief Society one of its most faithful and interested members. Always serene, gentle, and generous, her spirit was susceptible to the inner harmonies of divine law. Above all earthly things Sister Jennings prized first her fellowship with God and His people. This integrity won for her the established friendship and companionship of all this people, for she counted among her closest friends the leaders of the Church, from President Brigham Young and his associates down including his successors to our present head, President Joseph F. Smith.

Guide Lessons.

LESSON I.

Theology and Testimony.

First Week in March.

DOMESTIC LIFE AMONG THE NEPHITES.

Knowing that the Nephites were originally Hebrews we would expect to find their domestic habits and customs resembling those of their Israelitish forefathers, modified necessarily by changed environment and the lapse of time. The semi-tropical lands from which they came were found in climate at least through the upper part of South America and in Mexico, yet many strange and new animals, with unknown and unusual vegetable productions, necessitated adaptation by this isolated people.

That master writer, Prescott, who was himself skeptical to the last degree, in his history of the conquest of Peru and Mexico, takes pains to sneer at the reports made by the Catholic priests who accompanied Cortez when he conquered Mexico. These priests were astounded at the likeness of religious and domestic customs to the Israelitish traditions and habits. They found the ceremony of baptism administered to children, a belief in Christ, traditions of the Flood, many of the hygienic laws of Moses, sacrifice, etc., etc. (See Vol. 3, pages 317-328, Prescott's *Conquest of Mexico*. If possible, these extracts should be read in this lesson.)

The Hebrew custom of building houses in the form of a hollow square with a court in the center was followed by the Aztecs and earlier races of the Toltecs. The flat roofs upon which the family spent their evenings and mornings were also used by the Nephites. The chambers were on one side of the house, the official apartments on another, and often the domestic animals were housed on another side of the court. Within the court were trees, flowers and fountains. The women were industrious. The prophets in the Book of Mormon inculcated industry, thrift and moderation in dress. Like the Hebrew women they engaged in spinning and weaving the cloth which clothed their families. We know they had fine silk, fine twined or twisted linen, and cloth of many varieties.

Like all oriental women, and indeed like all women, they loved ornaments. We read of golden ear-rings and bracelets, of ornaments of gold, or silver and of precious things—no doubt

these were gems made into bracelets and worn in their ringlets.

The garments of the men and women, like those of their Hebrew fathers, did not differ so much in shape and material for the two sexes. The women's dress was longer, and both were marked by a tunic or inner garment with a mantle or outer garment worn over it. The outer garments were worn sometimes for several generations and handed down from mother to daughter, so excellent was the material and so lasting was its quality. Beautiful embroidery and fine needlework distinguished the clothing of the wealthier classes. Embroidered vests, wide flowing mantles, girdles and veils were sometimes worn by those who could afford them.

Nor were the women alone in their love of ornament and bright colors. Gorgeous indeed was the apparel of the wealthy Nephites, and great was their love of luxury and display.

Wonderful palaces were constructed, which were elegant and spacious, adorned with fine wood-carving and containing ornaments of gold, silver, brass, copper and ziff.

The food of the people resembled that of other tropical lands, wheat, corn and barley being the staples, with many fruit trees and grape vines. While the Nephites did not use as much meat as did the Lamanites, still they were provided luxuriously from the flesh of their flocks and herds.

Very little mention is made of chariots in the Book of Mormon. The means of locomotion was unquestionably the horse, the jackass, the llama and the alpaca. Locomotion was slow and yet the people often undertook great journeys and migrated comparatively swiftly from place to place.

The domestic life was simple, cheerful and informal. We hear little of music among them, but we know they had many and good schools. They were exceedingly virtuous as have been all of their Lamanite descendants, even up to the present day. We have quoted in this number the following extracts from Prescott's *Conquest of Mexico:*

"The women, as in other parts of the country, seemed to go about as freely as the men. They wore several skirts or petticoats of different lengths, with highly ornamented borders, and sometimes over them loose, flowing robes, which reached to the ankles. These, also, were made of cotton, for the wealthier classes, of a fine texture, prettily embroidered. No veils were worn here, as in some other parts of Anahuac, where they were made of the aloe thread, or of the light weave of hair, above noticed. The Aztec women had their faces exposed; and their dark, raven tresses floated luxuriantly over their shoulders, revealing features, which, although of a dusky or rather cinnamon hue, were not un-

frequently pleasing, while touched with the serious, even sad, expression characteristic of the national physiognomy."

In connection with this extract concerning the serious cast of countenance, note this from the Book of Mormon:

"We being a lonesome and a solemn people, wanderers, cast out from Jerusalem" (Jacob 7:26). How true this is, even of the Lamanites to this day!

Readings: Chap. 54, Reynold's *Story of the Book of Mormon;* Prescott's *Conquest of Mexico and Peru.*

QUESTIONS.

What evidence have we that the Nephites were originally Hebrews?

How did the Hebrews build their homes?

What costumes did the Hebrews wear?

What costumes did the Nephites wear?

What ornaments were used?

Why do women love adornment?

Why is excessive adornment denounced by sacred writers?

What foods supplied the Nephites?

Who were the Aztecs? (See encyclopedia or history.)

ADVICE OF AN AZTEC MOTHER TO HER DAUGHTER.

Translated from Sahagun's "*Historia de Nueva Espana,*" Lib. VI., Cap. XIX.

"The first thing that I earnestly charge upon you is that you observe and do not forget what your father has now told you, since it is all very precious; and persons of his condition rarely publish such things; for they are the words which belong to the noble and wise,—valuable as rich jewels. See, then, that you take them and lay them up in your heart, and write them in your bowels. If God gives you life, with these same words will you teach your sons and daughters, if God shall give you them? The second thing that I desire to say to you is, that I love you much, that you are my dear daughter. Remember that nine months I bore you in my womb, that you were born and brought up in my arms. I placed you in your cradle, and in my lap, and with my milk I nursed you. This I tell you, in order that you may know that I and your father are the source of your being; it is we who now instruct you. See that you receive our words, and treasure them in your breast. Take care that your garments are such as are decent and proper; and observe that you do not adorn yourself with much finery, since this is a mark of vanity and of folly. As little becoming is it, that your dress should be very mean, dirty, or ragged; since rags are a mark of the low, and of those who are held in contempt. Let your clothes be becoming and neat, that you may neither appear fantastic nor mean. When you speak, do not hurry your words from uneasiness, but speak deliberately and calmly. Do not raise your voice very high, nor speak very low, but in a moderate tone. Neither mince, when you speak, nor when you salute, nor speak through your nose; but let your

words be proper, of a good sound, and your voice gentle. Do not be over nice in the choice of your words. In walking, my daughter, see that you behave becomingly, neither going with haste, nor too slowly; since it is an evidence of being puffed up, to walk too slowly, and walking hastily causes a vicious habit of restlessness and instability. Therefore neither walk very fast, nor very slow; yet, when it shall be necessary to go with haste, do so; in this use your discretion. And when you may be obliged to jump over a pool of water, do it with decency, that you may neither appear clumsy nor light. When you are in the street, do not carry your head much inclined, or your body bent; nor as little go with your head very much raised; since it is a mark of ill breeding; walk erect, and with your head slightly inclined. Do not have your mouth covered, or your face, from shame, nor go looking like a near-sighted person, nor, on your way, make fantastic movements with your feet. Walk through the street quietly, and with propriety. Another thing that you must attend to, my daughter, is that, when you are in the street, you do not go looking hither and thither, nor turning your head to look at this and that; walk neither looking at the skies, nor on the ground. Do not look upon those whom you meet with the eyes of an offended person, nor have the appearance of being uneasy; but of one who looks upon all with a serene countenance; doing this, you will give no one occasion of being offended with you. Show a becoming countenance; that you may neither appear morose, nor, on the other hand, too complaisant. See, my daughter, that you give yourself no concern about the words you may hear, in going through the street, nor pay any regard to them. Let those who come and go say what they will. Take care that you neither answer nor speak, but act as if you neither heard nor understood them; since, doing in this manner, no one will be able to say with truth that you have said anything amiss. See, likewise, my daughter, that you never paint your face, or stain it on your lips with colors, in order to appear well; since this is a mark of vile and unchaste women. Paints and coloring are things which bad women use —the immodest, who have lost all shame, and even sense, who are like fools and drunkards, and are called *rameras* (prostitutes). But, that your husband may not dislike you, adorn yourself, wash yourself, and cleanse your clothes, and let this be done with moderation: since, if every day you wash yourself and your clothes, it will be said of you, that you are over-nice, too delicate; they will call you *tapcpetzon tinemaxoch*.—My daughter, this is the course you are to take: since in this manner the ancestors from whom you spring brought us up. Those noble and venerable dames, your grandmothers, told us not so many things as I have told you; they said but few words and spoke thus: "Listen, my daughters; in this world, it is necessary to live with much prudence and circumspection. Hear this allegory, which I shall now tell you, and preserve it, and take from it a warning and example for living aright. Here, in this world, we travel a very narrow, steep, and dangerous road, which is as a lofty mountain ridge, on whose top passes a narrow path; on either side is a great gulf without bottom, and, if you deviate from the path, you will fall into it. There is need, therefore, of much discretion in pursuing the road." My tenderly loved daughter, my little dove, keep this illustration in your heart, and see that you do not forget it; it will be to you as a lamp and a beacon, so long as you shall live in this world. Only one thing remains to be said, and I have done. If God shall give you life, if you shall continue some years upon the earth, see that you guard yourself carefully, that no stain come upon you; should you forfeit your chastity, and afterwards be asked in marriage and should marry any one, you will never be fortunate, nor have true love; he will

always remember that you were not a virgin, and this will be the cause of great affliction and distress; you will never be at peace, for your husband will always be suspicious of you. O, my dearly beloved daughter, if you shall live upon the earth, see that not more than one man approaches you; and observe what I now shall tell you, as a strict command. When it shall please God that you receive a husband, and you are placed under his authority, be free from arrogance, see that you do not neglect him, nor allow your heart to be in opposition to him. Be not disrespectful to him. Beware, that, in no time or place, you commit the treason against him, called adultery. See that you give no favor to another; since this, my dear and much beloved daughter, is to fall into a pit without bottom, from which there will be no escape. According to the custom of the world, if it shall be known, for this crime they will kill you, they will throw you into the street, for an example to all the people, where your head will be crushed and dragged upon the ground. Of these says a proverb: "You will be stoned and dragged upon the earth, and others will take warning at your death." From this will arise a stain and dishonor upon our ancestors, the nobles and senators from whom we are descended. You will tarnish their illustrious fame, and their glory, by the filthiness and impurity of your sin. You will, likewise, lose your reputation, your nobility, and hnor of birth; your name will be forgotten and abhorred. Of you it will be said, that you were buried in the dust of your sins. And remember, my daughter, that, though no man shall see you, nor your husband ever know what happens, God, who is in every place, sees you, will be angry with you, and will also excite the indignation of the people against you, and will be avenged upon you as he shall see fit. By his command, you shall either be maimed, or struck blind, or your body will wither, or you will come to extreme poverty, for daring to injure your husband. Or, perhaps, he will give you to death, and put you under his feet, sending you to the place of torment. Our Lord is compassionate; but, if you commit treason against your husband, God, who is in every place, shall take vengeance on your sin, and will permit you to have neither contentment, nor repose, nor a peaceful life; and he will excite your husband to be always unkind towards you, and always to speak to you with anger. My dear daughter, whom I tenderly love, see that you live in the world of peace, tranquility, and contentment, all the days that you shall live. See that you disgrace not yourself, that you stain not your honor, nor pollute the luster and fame of your ancestors. See that you honor me and your father, and reflect glory on us by your good life. May God prosper you, my first-born, and may you come to God, who is in every place.—*Vol. III Prescott's "Conquest of Mexico and Peru."*

HOUSEKEEPERS' CONFERENCE.

Beginning January 21-29 there will be held in the Agricultural College at Logan a conference of housekeepers and home workers. The chairmen of our branch, of the Home Science Departments will find an especial course on Home Management and Bacteriology, planned to meet our general and particular needs. All subjects treated in our Correspondence Course will be given. You are all invited to attend.

LESSON II.

Work and Business.

SECOND WEEK IN MARCH.

LESSON III.

Genealogy and Literature.

THIRD WEEK IN MARCH.

JAPHETH, HIS DESCENDANTS AND TRIBES.

When the sons of Noah, with their descendants spread abroad after the Flood, the sons of Japheth went into the Mediterranean coasts, into Asia Minor to "the isles of the Gentiles," also across Armenia, into the Tigris and Euphrates valleys over Media and Persia, and eastward as far as India, embracing probably the peoples who spoke what is now called the great Indo-European languages. Japheth means "enlarged." In Greek mythology the Titan Japetus is the progenitor of the human race. Ion, his son, in the Hebrew form, is Javan. Tarshish, son of Javan, is father of southern Spain Madai of the Medes, and Gomer, the Teutons. Some of our Latterday Saints authorities claim Semitic descent for the Teutons. It is quite certain that the seed of Israel is scattered through the Teuton peoples. However, we give the line here as it is given in modern histories.

The following quotations are extracts taken from the first sixty pages of Lenormant and Chevallier's *Ancient History of the East,* Vol. II:

"The ancestors of the Japhetic race believed that everything proceeded from one celestial being—the being *par excellence*—God. *Deva,* the *Vevc* of the Greeks, the *Deus* of the Latins. This divine being was considered 'The Living One.'

"But this belief in the divine unity, a relic of the primitive faith of mankind in the original revelation, was, among the ancient Japhetic races, as among all the nations of antiquity who had not a divine revelation for the preservation of the truth, disfigured by the introduction of pantheism, and by the personification of the attributes of the Supreme Being as so many separate gods, emanations from his substance. God the Creator was mistaken for the universe he had created; his unity was divided into a number of personages also believed to be divine. * * * But the existence of these personifications, each invested with an individuality, was a deplorable fall from the original conception, and completely hid it from view in the popular worship, directly leading to the depths of polytheism and idolatry."

The following extract is descriptive of the expansion of the family into a nation or kingdom among primitive Japhetic peoples:

"In the course of its development the family became the clan. This is an assemblage of brothers, as its Greek name shows. The clan is a relationship that originated with the Japhetic nations, and existed in later times among the Iranians in India, Ireland, Scotland, and among the Slavonians. At its head was a chief, or patriarch, the eldest, the head of the family, invested with absolute power, and that by right divine, as was the Roman paterfamilias. He, however, could not decide on his own unsupported authority; he was assisted by a council, composed of a certain number of elders, fathers of families, who were accustomed to deliberate with him. Beyond the clan we find the tribe a still larger extension of the family; all its members tracing back to one common origin, as its name indicates in Zend, *zanter,* identical with the Latin *gens,* and a Greek word meaning to 'germinate, generate, produce'; the assemblage of tribes constituted the nation, which therefore, is but a larger family, a multitude, an assemblage of men attached to each other by common ties. As a supreme chief above the heads of the clans and of the tribes, they have a king, whose name signifies the director, the sustainer. In later times, when the Persian empire was at its greatest height of glory and power, there still remained something of ancient forms of this spirit of independence and liberty.

"The nature of the government and the authority of the great king were very different in the provinces from what they were in Persia itself. Although elsewhere he was the typical Asiatic sovereign, absolute, uncontrolled, almost divine; in Persia the king was only the chief of a free people. * * *

"It was only in later times after the days of Xerxes, that the last traces of this free life disappeared in Persia, when the Persians had been enervated and corrupted by riches, and by contact with the corruptions of the nations they had conquered. Then the power of the great king became the same in Persia as in the rest of his empire, and the descendants of the free companions of Cyrus were bowed beneath the yoke of an unlimited despotism."

Media, which was settled, we are told, by Madai, son of Japheth, was an important, very ancient Asiatic monarchy, lying south and west of the Caspian Sea and between that sea and Assyria. It was larger than Assyria and Chaldea combined, and the River Tigris watered its fields. In the mountain region the climate is severe, but on the plains the thermometer rarely registers ninety degrees in the shade.

The Medes were a handsome race of men, noble and graceful, the women beautiful and cultured. Their love of luxury was their final destruction. About 860 B. C. the Syrians invaded their country and we thus learn of them definitely. They were then di-

vided into tribes and were governed by petty chieftains. They did not build cities, but they were fierce in war, and worshipped fire and other natural phenomena. It was Shalmaneser the Fourth king of Assyria about 722 B. C. who nominally conquered them on this occasion but they were not really subdued until Sargon II, another Assyrian king, invaded Media about 710 B. C., and completely conquered the Medes, planting cities wherein later he placed the Israelitish captives.

"Media is first mentioned in the Bible as the part of Assyria to which the Ten Tribes were transplanted: at first, those beyond the Jordan, by Tiglath-pilser, I Chr. 5:26; and afterwards, about 721 B. C., the remainder of Israel, by Sargon, 2 Kin. 17:6. The subsequent history of Media is involved in that of Persia. The united empire conquered Babylon, according to Isaiah's prediction. Isa. 13:17; 21:2; Dan. 5:6; Ezra 1. Both countries were subdued by Alexander of Macedon, 330 B. C., and in the next century became tributary to the Parthians on their east, in connection with whom they are mentioned in Acts 2:9" *(Smith's Bible Dictionary)*.

Nineveh, the Median Capital. In 660 B. C., a large Assyrian emigration flocked into the Median country from the East mountains. They were headed by Phraortes, the father of Cyraxerses. He succeeded so well that he made himself king over all the petty chiefs who had hitherto ruled variously, and in 634 B. C., he attacked Assyria but was defeated. About fifty years later his son Cyraxerses again invaded Assyria and laid siege to Nineveh, destroying it. Media was next invaded by Scythians, but Cyraxerses finally defeated them. After the conquest of Nineveh Cyraxerses went on his conquering way, but finally made a compact with Nebuchadnezzar, the mighty Persian king, and thus came the famous Medo-Persian dynasty. These later rulers and events are referred to by the sacred writers, as found in Jeremiah and Isaiah.

The land of the Medes was occupied by the Scythians for eighteen years, and only by treachery did the Medes rid themselves of their conquerors. Later the Medes were conquered by the Persians who were, up to the time of Cyrus, partly nomads; "and this prince knew well what his people owed to the sterile soil and generally inclement sky, when he represented to his companions that an enervated people were generally made so by the softness of their climate and the riches of their soil. When a person, named Artembares wished to persuade his countrymen to exchange their small and mountainous land for a larger and better country, Cyrus strongly opposed his proposition. 'Soft countries,' he said, 'gave birth to small men; there was no region which produced delightful fruits and at the same time men of a warlike

spirit.' 'The Persians,' adds Herodotus, 'departed with altered minds, confessing that Cyrus was wiser than they; and chose rather to dwell in a churlish land, and exercise lordship, than to cultivate plains and be slaves to others.'

"The Persians were divided into ten tribes, and into three social classes. * * * * *

"They and the Bactrians had preserved the Zoroastrian religion in its greatest purity. Their isolated life and tribal independence, their republican liberty and parliamentary forms of government, which were the normal and primitive state of the Iranians, remained unaltered till the time of Cyrus. It was by free deliberation in a real national assembly that he was elected."

East India. One of the descendants of Japheth through Gomer wandered with some of his tribes into the valley of the Ganges as early as 1500 B. C. These fair-skinned invaders found some descendants of Ham, through Cush probably, already settled in this country. The two peoples gradually became one, but the Ayrians or sons of Japheth were the dominant race and these became the nobles and warriors, the Brahmins or priests; while the native inhabitants were the Sudras, the Pariahs or outcasts, the lowest and most despised of the native races. Brahma is the Hindu name for a supreme being, and the religion developed under this name has for its central pivot the transmigration of souls or re-birth. According to the Brahmin teachings the man who does well comes back on to the earth in a higher caste, while men who do evil come back as Pariahs or as some unclean animal.

In the fifth century before our era a great reformer named Buddha was born in India and established a more exalted form of religion. He taught reincarnation, that is, rebirth upon the earth, but did not believe, as did the Brahmins, that men's spirits entered into animals, plants or stones. Buddhism spread all over India and China and today that religion claims almost one-third of the human race. In later centuries India has been tributary and now is under the dominion of England.

China. China which was no doubt settled by Japheth's descendants, is as old as Egypt or Babylonia, but which until recent times has been a vague, mysterious country. From Lyman's *Historical Chart* we quote:

"About this time (2,200 B. C.) it is supposed that Noah, wearied with the growing depravity of his descendants, retired with a few select friends to the remotest part of Asia, and there began what has since been called the Chinese monarchy. Its early history is not connected with that of other nations, and is also very obscure and much mixed with fable."

"Confucious, the great Chinese philosopher, is supposed to have flourished about 500 B. C."

We read in McCabe's *Pictorial History of the World:*

"* * * According to the Chinese writers, Fuh-hi became the ruler of the country about B. C. 2,852, and founded the Chinese empire. He is said to have taught his people how to raise cattle, and the art of writing, and to have introduced the institution of marriage and the divisions of the year. He was succeeded by Shin-nung, who taught the people agriculture and medicine. Then came Hwangti, who is said to have invented clocks, weapons, ships, wheeled vehicles, and musical instruments, and to have introduced coins and weights and measures. Ti-ku, the next emperor, established schools, and introduced the practice of polygamy. He was succeeded in 2,357 B. C. by his son Yau, with whom the more certain history of China commences. He reigned until B. C. 2,258, and greatly advanced the civilization and wealth of his country, and built many roads and canals. His son Shun succeeded him and reigned until B. C. 2,207. He was as good and wise a ruler as his father. In 2,207 the throne passed to Yu the Great, who founded the dynasty of Hia, which held the throne until B. C. 1,767."

We also quote from the *Encyclopedia Britannica* as follows:

"* * * During Yan's reign a catastrophe reminding one of the biblical deluge threatened the Chinese world. The emperor held his minister of works, Kun, responsible for this misfortune, probably an inundation of the Yellow river such as has been witnessed by the present generation. Its horrors are described with poetical exaggeration in the *Shu-king*. When the efforts to stop the floods had proved futile for nine years, Yau wished to abdicate, and he selected a virtuous young man of the name of Shun as his successor. Among the legends told about this second model emperor is the story that he had a board before his palace on which every subject was permitted to note whatever faults he had to find with his government, and that by means of a drum suspended at his palace gate attention might be drawn to any complaint that was to be made to him. Since Kun had not succeeded in stopping the floods, he was dismissed and his son Yu was appointed in his stead. Probably the waters began to subside of their own accord, but Yu has been praised up as the national hero who, by his engineering works, saved his people from utter destruction."

There are two distinct races in China, the Mongols and Tartars in the north. China is a monarchy but a parental one. The religious teacher of China was Confucius who was born 551 B. C. He did not claim to be a prophet, but he taught obedience to

parents and reverence for the ancients with imitation of their virtues. His teachings are as potent in China as the Bible is in Christendom. His *Five Classics* contained in four books are the Bible of the Chinese. The injunction to walk in the old ways, to observe a certain formal worship of progenitors, and to refuse absolutely association with foreigners have isolated them down through the centuries. However, we know now that China was filled with schools and colleges more than a thousand years before our era, and the Chinese people are today, and always have been, better educated than any other pagan people. May not their worshiping ceremonials for their ancestors be a corrupted survival of vicarious salvation.

Greece. The last of the ancient peoples to leave permanent impress upon the civilization of the ages was in some respects, the greatest. The Greeks were descended from Ivon or Ion, son of Javan, son of Japheth. They scattered up and down the Mediterranean and along the shores of the Hellespont; yet Greece proper was their real home. Their history begins 800 B. C. Before that all is myth and legend. The famous Trojan war and other events described by the tragic poet Homer were founded unquestionably on facts, but just which were facts and which were legends it is impossible now to tell. Sparta, which was one of their cities, had a wonderful constitution framed by the law-giver Lycurgus. The Spartans instituted a rigid educational system for the youth of the nation. The Spartan youths were subjected to all sorts of hardships and privations, and hence came the rule of "The Survival of the Fittest." Athens, another famous ancient Grecian city, was the seat of learning and art. Many famous names in literature, history, art and government pass along the stream of history in Athens and Greece proper. When the Persians came over to offer battle to the Athenians at Marathon, Miltiades withstood him and won the battle. In the second expedition of the Persians under Xerxes, the Greeks again defeated the Persians. Pericles, son of Miltiades, became the leader of Athens. He was a great ruler and established many wonderful reforms and adorned Athens with masterpieces of art and architecture. Socrates flourished 399 B. C. Then came Alexander the Great, born 336 B. C., and he conquered the known world and as his historians say, "sighed for another world to conquer." The literature, philosophy and science of the Greeks are the most wonderful cultural inheritances of the world.

Rome. Greece, like the other pagan nations rose to supremacy through struggle and civic virtues, ruled the world for a time and then gradually sank into the mire of luxury and corruption and was conquered in turn by a younger and more vigorous na-

tion, the Romans. The Romans are descendants of Dodanim, in turn descended from Javan who was the father of the Greek nation. In 500 B. C., the Gauls, a branch of the Celtic race, came over the Alps and settled in northern Italy, becoming formidable enemies of the infant republic of Rome. The Latins, near kindred of the Greeks, introduced the customs, manners, beliefs and institutions of the Greeks into early Rome. Rome grew up originally on a system of citizenship for freemen. It was called a republic, but was not one as we moderns understand the term. Many famous law-givers prepared the code of written laws. The rulers were obliged to answer to the free citizens. There were wars with the Celts, with the Greeks, and finally Augustus Cæsar in 31 B. C. became Emperor of all the Romans. By this time Greece had been absorbed by the Romans and Rome was virtually mistress of the civilized world. In 63 B. C., the Roman General Pompey conquered Jerusalem. After that time Judea paid tribute to the Romans. After the crucifixion of our Savior and the preaching of the Gospel in Rome and other Gentile countries, the converted Christian worshiped in secret in the catacombs and burial places of Rome, but finally, in the fourth century, Constantine the Great, finding the Christians had become a powerful influence all over the empire, he himself turned Christian, and in the year 313 A. D. he placed Christianity on an equal footing with the other religions of the empire. Subsequently he made Christianity the state religion and as we are told by Myers the historian: "This marks the beginning of the great possessions of the Church, and with these the entrance into it of a worldly spirit. From this moment can be traced the decay of its primitive simplicity and a decline from its early moral standard." Pagan ceremonies, worship and holidays were disguised and transferred into the Christian rites and thus corrupted, became religious practices.

In the year 376 A. D. the Goths, who were a branch of the Teutonic race, formed an alliance with the Roman Emperor Valens and became allied to the Roman State. These western Goths had been terrified by a terrific onslaught of the Huns who were a monstrous race of fierce Nomadic horsemen from the vast steppes of Asia. Both Eastern and Western Goths crowded to the banks of the Danube and pleaded that they might be allowed to keep the river between themselves and the dreaded Huns, but as soon as the Goths had received permission the Emperor Valens, frightened out by their numbers, risked a battle with them to conquer them. He was slain in 378 A .D. From this time the formation of kingdoms and nations on the European continent had its inception. Rome as the mistress of the world was about to be cast from her proud eminence. Daniel's vision of the image

was nearing fulfilment; the toes of the image were shaping into the ten nations which now occupied Europe.

There are three periods of history: ancient, medieval and modern. Ancient history begins with the beginning of life upon the earth and ends with the fall of the Roman empire. Medieval history begins with the introduction of Christianity into Rome and ends with the Reformation. From the close of the period of the Reformation in 1600 we have modern history.

The Christian Era. At the time of the Savior all Europe north of the Pyrenees was in the hands of the Celts and the Goths —pagans all. In the year 400 A. D., Europe was divided into the Eastern and Western empires. The Eastern empire extended from the lower Danube to the confines of Persia. The western empire extended from the Caledonian ramparts (which was the wall builded by the Roman Conqueror Hadrian between Scotland and England), down through what is now Holland, Belgium, France and Italy to the foot of Mt. Atlas. In 496 A. D., Christianity was introduced among the Franks who were a tribe of Goths, and their king Clovis accepted baptism. In 768 A. D., Charlemagne, King of the Franks, invaded Italy and annexed Northern Italy to his empire. He next conquered the Saxons, compelled them to adopt Christianity and made himself master of all Europe north of the Alps. He was recognized by the Pope of Rome and was himself a patron of art, literature, science and was indeed a very great and wise potentate. From that time France began its career as a separate kingdom. Norway enters into the history of nations with Halfdan as king, (800 A. D.), Sweden in 900, and Denmark at about the same period. Iceland was settled in 874 A. D. Germany emerges as a nation with King Louis, 814 A. D.; and France and Germany, after wars and much strife became separate nations, in 887. Russia was sufficiently united and nationalized in 900 to take her place in the family of nations. By 1000 A. D. Spain was an independent kingdom under Ramira the Second; Norway and Denmark were making and recording history; Germany and France were at occasional wars wtih each other and with surrounding nations; Russia was ruled by Yarolaff the Great.

In this chapter we have considered briefly the rise and fall of the ancient Japhetic peoples, who have been the forefathers and founders of modern Europe and who were in part the descendants of Japheth through his varied lineage. Mixed with his seed has been the blood of Israel which has also been pointed out in these lessons. The story of Germany, of France, of Scandinavia, and of Great Britain will be briefly referred to in the chapters dedicated to the history of their surname origins. We will now

consider the varied branches of the Teutonic race which have invaded, conquered and settled the powerful modern continent of Europe.

LESSON IV.

Home Economics.

FOURTH WEEK IN MARCH.

PRODUCTS AND BY-PRODUCTS OF DAIRY.

Pure milk and health are closely related. Pure milk, or sanitary milk means milk containing the minimum number of bacteria which are injurious to health. Sanitary milk and cream are products which are health-giving and healthful.

Many of our Utah housekeepers have applied intelligently the principles of bacteriology and sanitation to the canning of vegetables, fruits and meats. They have realized the imperative need for perfect cleanliness. Clean milk is produced only from healthy, clean animals under sanitary conditions. Unsanitary milking places should be considered just as much of an eyesore and a menace to health as a disgraceful backyard and an unsanitary kitchen.

More education and co-operation in the home is required to raise the standard of clean milk production. All members of the family should unite in the effort to provide for pure milk, clean, sunny stalls for milking while sanitary milkers are more necessary to the well-being of the family than is the cement walk to the front door.

As milk is the most important food for children, it is imperative that clean milk be produced. As individuals or as a community we have absolutely no right to ignore conditions which cause suffering and death among children. It is safe to say that thousands of children die annually in the United States from the effects of unclean milk. Sanitary milk means the product of healthy animals caught in clean receptacles, in dustless, odorless stalls, milked by persons with clean hands, and wearing clean clothing. As soon as possible the milk should be strained, thoroughly cooled and kept in a cool, clean place until used.

The food value of milk is often underestimated. The importance of milk and its products is exceedingly great and is especially so when we consider the relation of the milk supply to the strength and development of children. This is true because milk contains certain essential compounds, the nature of which is not known, but which are necessary to the growth of young children. The growth compounds are not furnished in such abundance in any form of meat product. Dr. Graham Lusk, after careful research, states that a family of five cannot afford

to purchase meat until it has bought three quarts of milk per day. If the health of the people is to be maintained, the slogan of a quart of milk a day for every child under eight and at least a pint for every adult should be accepted without question. The more recent nutritional studies show that it is more economical to feed animals for milk than it is for beef, i. e., a larger percentage of nutrients is obtained from the same outlay for food. Dr. Jordan, Director of the New York Experiment Station, says after careful tests it is a very conservative statement to assert that under the very best possible conditions of production of food energy from milk compared with food value of steers and sheep, it has been found to be more than twice as economical to feed for milk rather than beef.

Dr. E. V. McCollum of the School of Hygiene and Public Health of John Hopkins University, says the use of milk and green vegetables is imperative not only because they are rich in ash constituents which are necessary for the growth of young children, but also because they are rich in the growth element called vitamines, which means life maintaining, and another element about which even less is known but which is necessary for growth and health.

As the price of feeding stuff has increased 100 to 200 per cent, the price of milk has only advanced about 20 per cent. The public accepts an increase in price of other staples with much less concern than than they do in the advance in the price of milk. We grant that milk contains a large percentage of water but it must be remembered that it has a dietary value far greater than can be expressed by the protein and energy content. A liberal amount of milk will help to eliminate doctors' bills, and at almost any price it should be considered a good food purchase. A comparison of milk with other food shows that:

1 pint or lb. of whole milk at 5c a pint gives..	57	prot. cal. 314
1 lb. of round steak at 24½c a lb. gives.....	376	prot. cal. 709
1 lb. of canned oysters at 35c a lb. gives....	59.68	prot. cal. 328
1 lb. of eggs (about 9 eggs) gives.....	240	prot. cal. 672
1 lb. of bread gives	168	prot. cal. 1174
1 lb. of skim milk at 2½c gives.....	61	prot. cal. 166
1 lb. of cheese at 2½c a lb. gives.....	520	prot. cal. 1994
1 lb. of cottage cheese gives	362	prot. cal. 498

Many people are unaware of the value of skim milk. The proportion of protein is higher than in whole milk. In addition to this it contains practically all of the mineral salts and sugar. In the home manufacture of cottage or cream cheese the whey,

which is also very valuable, is discarded. When milk is used this way over half of the energy value of the skim milk is lost.

Unless there is an excess of milk to be utilized it is more economical to use skimmed milk in place of water in bread-making, cereal cooking, cream vegetable soups and cereal milk puddings. When skim milk is used in place of whole milk it is well to evaporate it down in order to bring out flavor and to increase the food value of the dish.

The so-called cereal puddings are made by cooking an equal volume of sugar and of rice or other cereal in twelve volumes of milk. This gives a nutritious and palatable dish that is equal in protein value, bulk for bulk, to rice puddings rich with eggs.

When skim milk is used in bread it adds to the value of the loaf as much as one egg would. When used in place of water in cooking cereals it adds as much protein as three eggs would, besides changing and improving the flavor.

Cream soups are simply mixtures of vegetables finely chopped or vegetable pulp and milk slightly thickened to which has been added some form of fat and seasonings.

Every housekeeper should consider that milk is a bulky, perishable food necessary for growth which can be used generously in order that the extra meat supply may be shipped to the soldiers and allies. Don't wilfully waste as much as a spoonful of milk during the coming twelve months. It is true that many adults and even some children cannot drink raw milk, but where milk is combined with other foods or cooked, most people can assimilate it without difficulty.

QUESTIONS.

Can the Relief Society in your ward create public sentiment for clean milk?

Show pictures of good cow barn.

Discuss cleansing, separation, and milk utensils.

Compare protein value and caloric value of milk with at least two other protein foods.

Why is milk economical to use as food?

TO PRESIDENT JOSEPH F. SMITH, HIS FAMILY AND ALL MOURNERS.

L. Lula Greene Richards.

All Zion is with you in mourning,
The heart of the people is stirred
For Hyrum, with Truth's message burning,
So suddenly called and transferred.

His experience gives him great power
In Truth for which martyrs have bled,
And the Lord in this imminent hour
Hath need of such men near the head.

But Hyrum will often be near you
To counsel and help you along,
This knowledge must solace and cheer you
And render you hopeful and strong.

When you grieve he will grieve, but be joyous
And count yourselves favored and blest;
For nothing can stay or destroy us
Whose souls in the Savior find rest.

Praise God for the knowledge supernal
Which helps us to reverently bow,
We know Him, and have life eternal,
Not only hereafter, but now!

A continuous chain is this living
On earth and in heaven above;
Those who pass are to us ever giving
Gifts laden with eternal love.

APOSTLE HYRUM M. SMITH AND WIFE IDA BOWMAN SMITH

Son, Joseph F., aged 19; daughters, Geraldine, aged 14; Margaret, aged 10; Macksene, aged 7 years.